



Vol II.

APRIL 3, 1886.

No. 14.

The Salvation Army.

WE question whether any religious movement of the present or the past century, has attracted more attention and drawn forth more criticism, than has fallen to the lot of the important and successful Christian organization known as the "Salvation Army." Many who have written regarding its operations have been men deputed (as was Barnabas, in Acts 11,) to ascertain the nature of the work and its orthodoxy. Among these, not a few have been of the same spirit as Barnabas, good faithful and Holy Ghost men, who, while they saw some things which they might think it would be well to omit, have looked beyond the methods, to the object had in view; and seeing that secured, have rejoiced and said, God speed the work. But this class has been small as compared with those who, (in some cases unsuccessful themselves in their work), have envied the Army the success vouchsafed it

by God. From these, as from the ten spies, the report has been evil and only evil. The trouble with these persons has been, that they examined and criticised the machinery, and forgot to look at the work turned out.

We admit that there are points in the work of the Army which we could not fully endorse, but we are heartily in sympathy with its aim, and so long as it continues to make the salvation of souls its one great aim, we shall remember it in our prayers and uphold it with voice and pen. Some have ridiculed their meetings, with their strange mixture of all classes of hearers, and at times (so-called) ludicrous conduct of those present. As we have attended some of the gatherings, we have been forcibly reminded of scenes recorded in the early labours of Wesley and his friends. The historian writes: "The congregations were composed of every description of persons, who, without the slightest attempt at order, were to be found crying Hurrah,



J. B. Boonb

Commissioner (Salvation Army) in Canada.

in one breath, and with the next bursting into tears on

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, \$12.50; 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.

account of their sins; some jesting and playing, others shouting "Hallelujah." Here thieves, prostitutes, people of every class, several men of distinction, a few of the learned merchants, and numbers of poor people who had never entered a place of worship, *assembled in crowds and* BECAME GODLY."

The italics are ours. In other words, the chief and only business at these gatherings was to *save souls*; and in this *they were successful*. This largely accounts for the opposition manifested. The world is no more friendly to Jesus to-day than it was eighteen centuries ago; and so long as the Army, by the grace of God attending its work, makes inroads upon the ranks of the world and Satan, so long will the world and Satan oppose.

Personally, we believe that God is with the Army: therefore we have no doubt as to its success in the future, so long as the glory of God is kept in view. That the men at the head of the movement have but that one aim in view, is evident from the tone of the letters of General Booth, (in the *English War Cry*), and of the Commissioner, Major Coombs, in command of the Canadian forces. In his last report of the work in Canada, the Commissioner says:—"We have tried as an Army of Salvation this past year to cry to everybody, high and low, rich and poor, learned and illiterate, "Repent;" and if God shall spare us through another year, we will make our voices ring louder than ever, telling to all the world the Kingdom of Heaven is at hand. We know quite well that did we wink at sin and plaster over the sinner we should be on good terms with a lot of intelligent sinners, and we also know we would soon lose the smile and approbation of God. We do not intend to lose this. His smile is more to us than anything else in the world, so that in the future, we will more than ever deal straight with sinners of every description, and point them to the only remedy."

The success which has attended the Army in Canada has been somewhat marvellous. From a very small beginning—two or three earnest, whole-souled Christian young men—it has grown to almost colossal proportions. Much of the success is, under God's blessing, to be attributed to the wise management and supervision exercised by Commissioner Coombs, who is eminently fitted for such a work. Possessing a large stock of that rare commodity, sanctified common sense, he draws largely upon it, and, as a result, order reigns, where, under other conditions, confusion would be ram-

phant. Success and blessing follow where, under less judicious control, failure and positive harm would ensue. Few people have any conception of the magnitude of the work over which he so ably presides.

A few extracts from the Report may serve to show its extent. There were at the beginning of 1886 over 150 Regular Stations, with 53 Outposts, in the Dominion. At the regular Stations, the Army occupies buildings with an aggregate seating capacity of about 75,000. There has been over 1,600 meetings held weekly, with an aggregate attendance of 269,000. There are two points in connection with the work which show more than aught else the favor which has been shewn the work, by the Lord of the Harvest. The first is the number of workers raised up. In three years there have been raised out of the ranks over 400 leaders, over 250 being raised in 1885, a fact which we venture to say has not been equaled in the history of any other religious movement since the world began. It is simply marvellous, when we bear in mind that the Army lacks the benefits of a Training Home, which we hope they may have some day. Second—The financial aspect of the work. This is noticeable when we look at the buildings rented, but specially when we learn that in 44 cities and towns of Canada, the Army owns its own buildings, some erected at a cost of many thousand dollars. We know of some cities where organizations have been struggling for years to keep a foothold. Where efforts to secure a home for their work has been a failure, yet to these very points the Army has gone, and in a few years have so faithfully laboured for the Master as to commend their cause to God's people, and now beautiful edifices bear the emblems of the Army. We can only account for all this by concluding that their entire separation from the world's methods of raising money, or of appealing for the co-operation of the World, has received the Divine approval.

We wish our space was such as to permit us to reprint some incidents recorded in connection with the work,—How drunkards have been made sober—Thieves have been made honest—Liars have been made truthful—Harlots have been reclaimed—yea, men and women of all classes, sinners by nature and practice, have been transformed into Saints by regeneration, and proved the new birth by a consistent walk. As we view these, (for we testify that whereof we know), we cannot but rejoice at the mighty victories won, both with authorities, the crowds of roughs and smooths, and of the mighty power Divine in their midst, which has made hundreds bow before the Word, and, acknowledging their sins, find peace in their Saviour.

What is the secret of all this do you ask? Here it is! The Gospel is the power of God unto salvation. When heart speaks to heart, and that speaking is carried home by power Divine, it is now as it ever has been, the means of saving men; and while sinners of all classes are being converted by the power of God from darkness into light, and from the power of

Satan to God, the brethren of the Army can afford to be sneered and jeered at.

Let us who call ourselves by the name of Christ, be very careful as to our attitude. If we cannot work WITH them, there is plenty of room for us outside; but let us not venture to oppose, lest haply we be found to fight against God. It is safe to leave the work without opposition; it may be dangerous to oppose.

OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN McEWEN, Lakefield, Ont.

[April 4] The Word Made Flesh. [John 1: 1-18]

We pass from the Old Testament to the New; from confusion caused by sin, to Redemption, the complete meaning of the plan of God. The Law was given by Moses, but grace and truth came in Jesus Christ. We go forward from Malachi—with four hundred years of silence—to Jesus, the great Teacher sent by God.

John begins, not with the birth of Jesus, as does Matthew; nor with appearance of John the Baptist, as does Mark; nor with the Annunciation of the birth of John and Jesus, as does Luke; but with Eternity.

"IN THE BEGINNING WAS THE WORD." Not the name of God that occupied a large place in the early portions of the Old Testament—but God, as Mind, thinking, purposing, planning, and BY HIS SON, THE WORD, who was towards Him in love, submission, delight—the express image of His person—the brightness of His glory . . . 1; Prov. 8: 22-31; Heb. 1: 3. This is too high and simple for analysis, but not too lofty for faith. This is too deep for minuteness, but not too profound for the truest devoutness. Rom. 11: 33.

"ALL THINGS WERE MADE BY HIM."

This grandly takes in the universe, FROM THE ATOM that the microscope cannot bring to view, to the Seraph whose glowing nature men cannot understand. All began to be, for they were made by this personal Word. v. 3.

"WHO WAS WITH GOD, AND WAS GOD."

"In whom was and is life;" who touches and puts this creative mark on every man—lighting himself by all the possibilities of mind, conscience, heart, and will—thus man is from above, in the image of God, so deeply ingraven, that even sin cannot obliterate it. Gen. 1: 26.

THE MANIFESTATION OF THIS DIVINE WORD TO MEN. v. 14

Hitherto this Divine Word was seen only through CREATION—things that are made—man's mental, and moral, and spiritual nature—through the written Law from Sinai; through Moses, Samuel, and the Prophets—but now we see Himself leaving come into flesh—born, grew up to manhood—heard, seen with the eyes, gazed upon, handled. 1 John 1: 1. In flesh He has travelled all the way of a human soul.

THE STARTING POINT is the Divine Sonship of Jesus the Christ.

THE TEACHING POINTS ARE—He is that Eternal Life that was with the Father, therefore the light of the knowledge of the glory of God.

THE PERSONAL POINT—Have I received Him? Has His light overcome my darkness? Am I a son of God?

[April 11.] The First Disciples. [John 1: 35-51.]

Forty-two or forty-three days have elapsed since John the Baptist clearly recognized in Jesus of Nazareth, the Messiah, Matt. 3: 13-17. The solemn spiritual conflict of the temptation is past, and meanwhile the Jewish Sanhedrim are compelled to notice John's work, hence the deputation, vs. 19-27.

The next day John intently gazing upon Jesus, uttered to his disciples the central and vital fact of Revelation, and pointed out the Incarnate Word, "BEHOLD THE LAMB OF GOD THAT BEAURETH THE SIN OF THE WORLD." v. 29.

These two John and Andrew followed Him in His walk. This was the day of their conversion, and although it is sixty years since—for this gospel is the last book of the New Testament that was written to the aged and beloved disciples—this was the day of all days and that evening hour was lighted up with a glory never to be forgotten.

FIDELITY TO OUR KNOWLEDGE AND CONVICTIONS, helps on God's cause. Influence passes to others by contact with them FOLLOWING JESUS. Must precede LEADING TO JESUS. Make clear to yourself and then to your scholars. *The inreach and outreach* of the gospel in all times.

THE BIOGRAPHY AND PERSONAL PECULIARITIES IN THE LESSON

JOHN THE BAPTIST, who clearly singles out the Messiah from the ordinary crowd who come to him.

ANDREW patiently labours to bring others to Christ, "One by one"

JOHN thinks profoundly and presents grandly the excellency of "Christ the Son of God."

PETER becomes a bold and ardent leader in progress of the cause.

PHILIP is a plain but honest man who can't argue much, but can powerfully say, "Come and see!"

NATHANIEL slow to take in the "tidings," but yet an earnest, true inquirer.

HOW CHRIST RECEIVES THEM ALL.

"What seek ye?" Proving their earnestness. "Thou shalt be called CAPHAS." "Follow me." "Behold an Israelite indeed"

HOW CHRIST IS RECOGNIZED BY EACH.

"The Lamb of God," "the Messiah, or Christ," "the subject of prophecy," "the Omniscient One." "The Son of God." "The King of Israel." "The Mediator."

How to do it.

A QUAKER was once advising a drunkard to leave off his habit of drinking intoxicating liquors. "Can you tell me how to do it?" said the slave of the appetite. "Yes," answered the Quaker; "it is just as easy as to open thy hand, friend." Convince me of that, and I will promise upon my honor to do as you tell me," replied the drunkard. "Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou wilt never be drunk again." The toper was so pleased with the plain advice that he followed it and became a sober man.

[For OUR MISSION.]

Truth in a Nut Shell.

By HAROLD F. SAYLES, Evangelist.

5.—HOW YOU ARE SAVED.

DO you ask the all-important question, "What must I do to be saved"? (Acts 16: 30.) Are you willing to come and be saved in God's way? His "ways are not as men's ways" (Isaiah 55: 8). Listen to God answer your questions.

"As many as *received Him*, (Christ) to them gave He power to become sons of God, even to them that believe on His name" (John 1: 12.)

Notice, you are to *receive* Christ as *your* Saviour.

"For God so loved the world, that He gave His only begotten Son, that *whosoever believeth on Him* should not perish, but *have* everlasting life" (John 3: 16.)

"Verily, verily I say unto you, He that *heareth my words and believeth on Him* that sent me *hath everlasting life*" (John 5: 24.)

"To Him (Jesus) give all the prophets witness, that *through His name whosoev er believeth* in Him shall receive remission of sins" (Acts 13: 39.)

"And by Him (Jesus) all that *believe* are justified (acquitted) from all things" (Acts 13: 39.)

These verses tell us that we are made "*God's children*," that we "*shall not perish*," that we "*shall receive remission of sins*" and be acquitted (treated as if we *had not sinned*) simply by faith in Jesus Christ.

This *faith* is something more than an *intellectual* faith; it is a *heart faith* that appropriates.

"With the *heart man believeth* unto righteousness" (Rom. 10: 10.)

Faith is the simplest thing in the world, and should be, if salvation is to be brought within the reach of all. It is taking God at His word and asking no questions.

To be strong in faith two things are needed, *viz* : a low esteem of self, and a high esteem of Christ. A man in business *trusts* another for a bill of goods because he believes he will pay him—so we *trust God* because we *believe* He will do as He says.

You may think you *have not the right kind of faith*. Faith in man, and faith in God are the same exercise in mind; the difference is not in the faith, but *in the person* on whom the faith rests. If you are thinking to be saved in some other way I would say, "neither is there salvation in any other" (Acts 4: 12.)

ABSALOM, who was a fool, wished himself a judge; Solomon, who was a wise man trembled at the undertaking, and suspects his own fitness for it. The more knowing and considerate men are, the better they are acquainted with their own weakness, and the more jealous of themselves.—Henry.

[For OUR MISSION.]

Little Things.

ONLY a little word spoken in love,
Only a weary soul pointed above,
Only a kindly act—a tender smile,
Only a burdened heart cheered for awhile.
Only an angry word kept back by prayer—
Only a loving thought cherished with care;
Only a tiny coin cheerfully given,
Only a grateful heart lifted to Heaven.
Only a battle fought—a victory won,
Only sin vanquished, and the right done.
Only the little things make up the great,
Only work earnestly—time will not wait,
And at the close of life Jesus will say—
Faithful in little things—now crowned for aye

KATIE.

[For OUR MISSION.]

Personal.

YOU are a sinner.
YOU may be saved.
YOU are an object of God's love.
YOU are the person for whom Jesus died.
YOU are now offered salvation
YOU may be put it off until too late.
YOU will find no way of escape then

Rom. 3: 23; 1 Tim. 2: 4; John 3: 16; 1 Tim. 1: 15; Isa 1: 18; Job 36: 18; Heb. 2: 3.

Practical.

A WRITER on the International lessons, says:—"Another interesting thing about the proclamation of Cyrus is that, with all financial suggestions, he does not suggest that they borrow money of the royal bank, or of any capitalists or speculators, to finish the building, if they found it hard to raise money enough by free gifts. It did not occur to him that the house should be finished with a mortgage. The tabernacle of Moses had no mortgage on it, nor Solomon's temple, nor Zerubbabel's, nor Herod's; and we never hear of a debt on a synagogue. Indeed, church debts seem to be purely Christian institutions, and bad ones, too.

THERE are twenty-one Chinese Sunday-schools in New York and Brooklyn. Philadelphia and Boston have each several. The number of Chinese schools reported in the United States is more than forty, with an attendance of nine hundred. Complete statistics would doubtless considerably enlarge these figures.

[The only Chinese school in Canada, is that carried on in Toronto, by Mr. W. M. Morse and his efficient staff of workers. The school is an independant organization, meeting in the Free Reading Room of the Y. M. C. A.—Ed.]

[ORIGINAL.]

"All my Springs are in Thee."

Psalm 87: 7.

BY MISS DORA ALLEN, Kingston, Ont.

SIX short words! easily spoken, soon read, yet how full of meaning! A rich fund of thought is here, dear reader. God grant that you and I may, from our hearts, take up the language of the Psalmist and make it our own. Notice, first, of *what* David speaks. Of "*springs*." Is there not something cooling and refreshing in the very word? Have you ever thought of the many springs there are? There is,

1ST.—THE SPRING OF SALVATION.

Dear sinner, this spring is for *you*. Oh! think of what inestimable value such a spring is to a lost soul! SALVATION. Salvation from what? From those fearful sins which, unrepented of, must drag you down to hell. Salvation from the *guilt* of sin, so that, even now, drinking from this spring, you can confidently say, "there is no condemnation" for me. Salvation from the *power* of sin—for those who partake of this spring are made so strong that sin has no dominion over them—and, dear sinner, this spring you can drink of *now*: you can just come to Jesus and tell Him you are longing to drink, and He will say to you, "Drink, yea drink *abundantly*." Song of Sol., *v. 1*. Will you not *to-day* prove the efficacy of this spring?

2ND.—THE SPRING OF COMFORT.

Ah! is there not some mourning one, whose eye is glancing over this page, and who is arrested by this word, *comfort*? Yes, dear mourner, there is a spring of comfort for you to drink from. Look into God's Word, and see what *He* says: "I, even I, am He that comforteth you." No matter what the *cause* of your mourning is, He can comfort you. Does *sin* make you mourn? Listen to His Word: "The blood of Jesus Christ, His Son, cleanseth from *all* sin." Are loved ones taken? Listen again: "*I* will never leave thee;" and again: "Them that sleep in Jesus will God bring with Him." Ah! dear mourner, *whatever* be the cause of thy tears, of thy sorrow—one draught from this spring will bring the needed comfort to thy soul: *just prove its efficiency now*.

3RD.—THERE IS THE SPRING OF PEACE.

And are not some who read this, *longing* for peace? Do you not say, dear unhappy one, "There is no peace for me?" Hush, there is the very spring from which you are to drink: "Peace, peace to him that is far off," as well as "to him that is near, saith the Lord." *Christ* is our Peace—and He will not send you away without giving you an abundant supply—*only prove Him now*. But what use to enumerate the springs. There is one for each, and *all* may drink and be *satisfied*.

Where are these "springs" to be found? This is

just the point I want to bring you to, for many seek them where they are not to be found, and consequently they are never satisfied. Some have been seeking them in *pleasure*, and they have been miserably disappointed. Some in *literature and science*, and they, too, have been disappointed. Some in *business*, and again there is naught but disappointment.

Dear reader, have you been searching for the "springs" in any of these pursuits? and have you turned away in disgust and said, "Miserable comforters are all the things I have sought after"? Look at the two little words at the end of this verse, and they will tell you where you can find, "IN THEE." *In whom?* In *Jesus*, who is the Fountain supplying all the "springs" which can satisfy. He Himself says, "Whosoever drinketh of the water that I shall give him, shall never thirst," for "*in Him* all fullness dwells," and out of that fullness you may receive the special grace you need. See to it, then, that you seek *all, always, in Christ*, for you perceive the Psalmist does not say "*some* of my springs are in Thee," but "*ALL*." Then mark the *appropriation* of the "springs" to the individual. "*All my springs*." Ah! dear reader, what a difference does it make when one can say, not all *your* springs, but "*all my* springs." You must make these springs *your very own*. They are offered to you now, "without money and without price." They are not offered only to a few, but the invitation is to "*every one*." "*Whosoever* will, let him take the water of life freely." And notice lastly, *when* you can say your springs are in Christ. The privilege is a *present* one. David does not say "My springs *shall* be in Thee," but "*ARE*." Ah! God wants us to be happy *now*. He wants us to come *now*, and receive all the blessings He has in store for us. Dear sinner, will you not come *to-day*, and wash away your sins? Dear mourner, will you not roll your griefs on Jesus *to-day*, and let him wipe away your tears? Dear restless one, will you not let Jesus give you peace *to-day*? Why tarry one moment longer? NOW is God's time: *let it be your's too*.

And one word to my beloved fellow Christians. We have come for salvation, for all we needed, and can we not say we have been perfectly satisfied? Oh! let our "springs" of faith, of hope, of joy, of peace, of love, be more resorted to; let us who have never been sent away with empty vessels, seek to bring others to this Fountain; let the strength we get, be spent in seeking to make others strong; let us labour more and more for Jesus, and go to every poor sinner with the closing words of love of the Bible: "Let him that is athirst, come." Let us never grow weary, remembering the promise of Him, who is "The Truth;" "in due season we shall reap, if we faint not."

THE new edition of John 3: 16, issued by the British and Foreign Bible Society, contains 267 specimens of distinct versions. A large number are in languages never before reduced to writing.

[FOR OUR MISSION.]

The Five-fold Outcome of Faith.

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

5.—*RIGHTEOUSNESS.*

FAITH being the act of the heart, out of which are the issues of life, it naturally leads to a course of conduct in keeping with its distinctive character. "With the heart man believeth unto righteousness," Rom. 10: 10. And as he believes in Jesus as dying for his sin and bearing it away, he henceforth is dead to sin, and seeks to live holily before God. As he believes in Jesus as his righteousness before God, he seeks to live righteously before man. As he believes in Jesus as the giver of a new life, through the power of the Holy Spirit, he seeks to enjoy the power of a new life in the Holy Ghost. All that is distinctive in the faith of the man looking to Christ is of necessity reproduced in his life. All that he apprehends Christ as being to him, he seeks earnestly and prayerfully to realize in his own experience. He who finds a preciousness in Christ as a Saviour on the cross, finds that preciousness multiplying itself all along his way, and through it he is led into new discoveries of his preciousness, so that ere long the true description of Him is, "He is altogether lovely," we are "complete in Him."

The life of a Christian proclaims how precious Christ Jesus is to him—it may be a rich, deedful life of self-forgetfulness, or it may be a poor, starved life of self-seeking—whatever it is, it proclaims how Christ is apprehended; for faith fashions and forms the life according to its distinctive character. "Faith works by love." The Epistle of James is a strong statement of this important truth.

Wherever there is a true faith, its outcome is righteousness. Righteousness is a general term for obedience to the law of Christ. Our Lord does not redeem us from righteousness, but to righteousness. "Who his own self bare our sins in his own body on the tree, that we being dead to sins, *should live unto righteousness.*" 1 Pet. 2: 24. "We are his (God's) workmanship, created in Christ Jesus *unto good works* which God hath before ordained that we should walk in them." Eph. 2: 10. "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts we should *live soberly, righteously and godly in this present world*, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 11-13. Righteousness in our life is the evidence of a genuine faith and of a true salvation. Did not the angel who announced his coming say, "Thou shalt call his name JESUS for he *shall save his people from their sins.*" Matt. 1: 21. Not merely from judgment, condemnation, death—these all lie in the future, but from what lie in the present, sins, sins! Jesus saves now. Every moment. Jesus lifts up the

people into the realm of righteousness now. Thanks be to His grace! Paul set this forth in an exceedingly satisfactory way in Rom. 8: 2-4. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death . . . *That the righteousness of the law might be fulfilled in us*, who walk not after the flesh but after the spirit." It is because of this that the godly are called the righteous. But they never forget the source of their righteousness. That lies in the Holy Ghost who is in them. And this righteousness is marked by a divine completeness. It springs up in the thoughts of the mind and the desires of the heart, and sweeps around the entire circle of man's activities. It is stamped upon all that belongs to the man within and without. God desires truth in the inward parts, and truth in the word, and truth in act. An entire conformity to his will, in a word—*Holiness*. Faith is the only efficient principle for securing this, because it gives us the blood purged heart, and ear, and thumb, and toe. It consecrates us to God's service as the Priests of old were consecrated. It seals us upon the heart of God. It makes God first and middle and last. It says, "Thy will be done." It brings us to the altar of God so that we present *ourselves* a living sacrifice, holy, acceptable unto God, which is our reasonable service. Rom. 12: 1.

Faith perfects itself in righteousness. Righteousness in the justification of faith. The portrayal of the judgment scene gives righteousness an awful comprehensive significance. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me, and I was in prison and ye came unto me. Then shall the righteous answer saying, Lord when saw we thee an hungered and fed thee? or thirsty and gave thee drink? when saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 34-40. What a sermon on righteousness that scene preaches. May we not hear it in vain.

A Great Need.

THE following item is taken from a trade Journal, but the advice given is equally applicable to Christian workers:—

"With most people the want of any well-defined system or method is one of the chief causes of their getting behind with their work. A systematic method of working combined with industry, will complete a vast amount of work in a day, and finish it with ease; but without system and application, the worker may be in a continual rush, and yet accomplish little.

A Good Investment.

SOME years ago a business man became interested in the evangelization of the children in the neglected corners of the U. S., and determined to send a missionary to gather them into Sunday schools.

For ten years his representative has been seeking out the destitute settlements, gathering about twenty-five new schools each year, and bringing from seven hundred to eight hundred children into them annually. From fifty to a hundred have been converted in these schools annually, and out of the schools have grown more than a score of churches. At an annual outlay of eight hundred dollars a year this business man, through the American Sunday School Union, has preached the gospel to seven thousand or eight thousand young people who otherwise would have been unreached, and many of them would come to man and womanhood without any Bible instruction. It is easy to get the attention of people to great movements, where the public mind is attracted to them, or great buildings are to be erected, but to go down to the neglected, in the obscure places where there is no noise and little show, is not so easy. And yet in the Agricultural States of the West and South the greatest need for Christian work exists, and from this kind of work there are greater results than from almost any other.

The man who gave the money to employ that Sunday school missionary who forty years ago went down to Winchester, Ill., and planted a little Sunday school and induced Mary Paxon to attend it, reared a monument that will not soon be forgotten. That little girl brought her father into Sunday school, where he was converted, and before his death he had brought 70,000 children into Sunday schools in Illinois and Missouri. Probably there is not a State in the Union that does not contain men and women who were converted in the schools Stephen Paxon planted.

A few years ago a missionary of the American Sunday School Union, who was employed by a business man as his representative in the State of Iowa, went to a settlement that was notorious for its ungodliness. There he planted a school. Within a year thirty-two persons were converted. Since then three colonies have gone from that settlement to the West, and all three started Sunday schools, two of which have grown into churches. One young man who was converted in the Iowa schools subsequently became a Sunday school missionary, and has planted one hundred and twenty schools, and over five hundred persons have been converted through his labours, and sixty churches have grown out of his schools.—*Record of Christian Work.*

Toronto Mission Union.

THE Lord is richly blessing the work of this Mission. New fields of labor are continually opening up, and it is confidently expected that in due course each Ward in the city will find some department of its work being carried on. The Mission is purely a work of faith. No canvass or personal appeal is made for funds. If the work is of the Lord, He will not see it suffer from lack of money or workers. At present there are two Bible women and two Missionaries working for the Mission, and these have taken up the work voluntarily without any agreement as to salary, but simply accepting such remuneration as from time to time the Lord may send. The present expenses of the Mission call for \$160 per month.

Needed Everywhere.

A NEW society has been formed by young ladies in Hartford, U. S., branches of which, says an American journal, might well be formed in every city and village. They call it the "Tongue Guard," and each member pledges to pay a penny into its treasury every time she says anything against another person. The money is used for charitable purposes.

Not Bothered About Souls.

"TOM, you're the sort of Christian I like. The speaker was a young man, of no religious profession. His companion was a member of a Christian church, in regular attendance at divine service.

"You're the sort of a Christian I like. You never seem to bother yourself about a fellow's soul."

The words were lightly spoken, but they pierced like an arrow. If we had listened at Tom's chamber door that night, we would have heard something like this: "O God, forgive me that I seemed indifferent to the welfare of my friends! Help me to trouble myself more and more about them! Make me hungry and thirsty for the salvation of those about me! Give me a passion for souls!"

Dear reader are you one of the members of Christ's Church who are not bothered about souls? You have unconverted friends. You profess to believe the Bible. It declares that all who reject Christ shall be cast forth into the outer darkness, where their worm dieth not, and their fire is not quenched. Yet you utter no warning, stretch forth no hand! One of two things must be true. Either (1) your profession of love toward your friends is mere pretence; or (2) your professions of faith in the declarations of Scripture is a serious error. May the Lord help us to believe in the verities! Read Ezekiel iii. 15-21.

OUR FAITH rests on LOVE confides in HOPE looks for JESUS The GREAT The GOOD The CHIEF SHEPHERD.

[SELECTED.]

Some Possible Failures of Teachers.

I DO not mean, dear teacher, that your class has been taken from you, or that half of them have left, or that the superintendent wishes you were in China. A Sunday-school teacher may be a failure without any such experience. I have not a few in mind now who stand well in the school, whose removal to the west or east would be followed with a string of resolutions, beginning with, "By the departure of our brother, this school has sustained an irreparable loss," etc.,—when the truth is, the loss would be—gain. They are certainly not winning souls; short of that is failure.

Omitting some of the weightier, I mention a few of the commonplace causes of failure among Sunday-school teachers.

1. *You do not prepare.* True, you may have studied and taught this very lesson once before—and may have done it poorly enough. But if well, at that time, yet you are rusty now. Besides, you are older, and better teaching is reasonably expected of you. Well once would be poor now.

A sensible merchant replenishes his stock, and makes his show-cases and windows more and more attractive, or he will lose trade. Brush up, brother, sister. You've been doing business too long on that old stock. Lay in a new supply. The best wells will run dry if all the springs fail.

2. *Another cause of failure is want of warmth in the work.* The best machine cannot be a Sunday-school teacher, "You go through the lesson faithfully, asking all the questions?" I dare say. Couldn't a—parrot, with your age and experience? Who can't touch off a bunch of fire-crackers, or say the questions to a class? A cold, formal manner may secure quiet and respect. That's something in its way, but it is immensely short of a Sunday-school teacher's business. You must capture the heart, and by heart contact—so far as your work is concerned. For this you must be all aglow.

3. *You have a favorite or two in your class.* Their pretty manners, or faces, or dresses, or minds absorb you. The others are treated shabbily. Their heads and clothes are plain. They are timid and get little attention. They get precious little good from being in your class. They do not like it. Some of them have probably left. Do not be a respecter of persons if you want to succeed.

4. *You are too easily induced to be absent.* Another teacher, better or poorer, takes your place. This always works mischief against you.

If you care for the good opinion of your class,—and they are to regard you as the best of teachers,—don't let a little toothache keep you away from your class. Stand in your lot, if you must do it like my friend, a most successful teacher—on his crutches.

5. *There is too much debating in your class.* True, that looks like business; it makes things lively; it

pleases the disputants, and it makes—a noise; disturbs adjacent classes, and profits—Satan. Don't allow it. Tell the irrepressible talker you will see him out of the class, and draw the bit firmly upon yourself.

6. *It takes you too long to get to work.* Immense concerns hang upon that thirty or forty minutes. It is business for eternity, remember. It may be your last chance for souls. You can't spare time to wake up and yawn.—*Rev. C. M. Livingston.*

Lines to the Scorner,

AND TO THOSE WHO SLIGHT THE GOSPEL INVITATION.

BY A YOUNG CONVERT.

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."—ECCLES. V, 1.

THE Lord Himself speaketh. Oh, scorner, beware! And keep thou thy foot when in God's house of prayer;

Lo! plainly He teacheth, 'tis wrong and unwise To go *there* to offer a fool's sacrifice.

Think of the condition in which you now are If called unprepared to the heavenly bar.

We question you fairly: please make us reply, At *what* do you laugh, and the reason give—*why*?

Can you laugh at a Saviour who suffered for you?

Can you laugh at God's Word, which is holy and true?

Can you laugh at a heaven where saints redeemed dwell?

Can you laugh at damnation and fire of hell?

Can you laugh at the thought, which God declares true?

That hell is for mockers and scorners like you?

Can you laugh at the Gospel God's servants proclaim?

Can you laugh at believers confessing Christ's name?

Can you laugh when the Angel of Death draweth nigh?

Can you laugh that for you there's no hope should you die?

Can you laugh at the time you have squandered away?

Can you laugh, do you think, on the great judgment day?

Can you laugh at Christ's love, which so many souls wins?

Can you laugh at the thought, you may die in your sins?

Oh, thou thoughtless scorner, beware of God's wrath!

And, if you have wandered, come back to the path.

Laugh not at your own folly in going astray,

But mourn that God's laws you now disobey;

With tears penitential, of God pardon crave.

For He is as willing as mighty to save.

No longer the Gospel mock, scorn and deride;

Take Christ for your portion, His Word for your guide.

This truth think of now, and pray ponder it well:

THERE'S NO MOCKING IN HEAVEN, NO LAUGHING IN HELL!

[These lines were composed by one who, after many long years of sin was won for the Saviour by the Divine grace attending the preaching of Brother John Currie, Pastor of the Gospel Chapel, Brooklyn. May the lines be blessed in turn to the awakening of some sinner or neglecter of the Gospel. ED.]

IT is said that the largest weekly church prayer-meeting in America is in Chicago, and is that of the Third Presbyterian Church, of which Rev. Dr. Abbott E. Kittredge is pastor.