

BEHOLD THE LAMB OF GOD

OUR MISSION

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Christian Work Among College Students.

DURING the past few years much attention has been directed to Christian work among the students in colleges, and the International Committee of the Y. M. C. A. has directed its energies towards

now under their direction, came to them with some degree of organization already affected; but to that Committee belongs the credit of having given definite form to the work.

In Canada, College Y. M. C. A.'s have been in existence over fourteen years. It is not, however, our

fostering and enlarging the work; and by the appointment of a College Secretary, this desirable end has been, to a great extent, accomplished. The committee was fortunate in securing for the office named, one who possessed every qualification necessary to make the work a success, and through Mr. Wishard (under God), great strides have been made during the past

five or six years; and in connection with the work in colleges, thousands of young men have been converted, and have gone forth bearing the standard of the Cross.

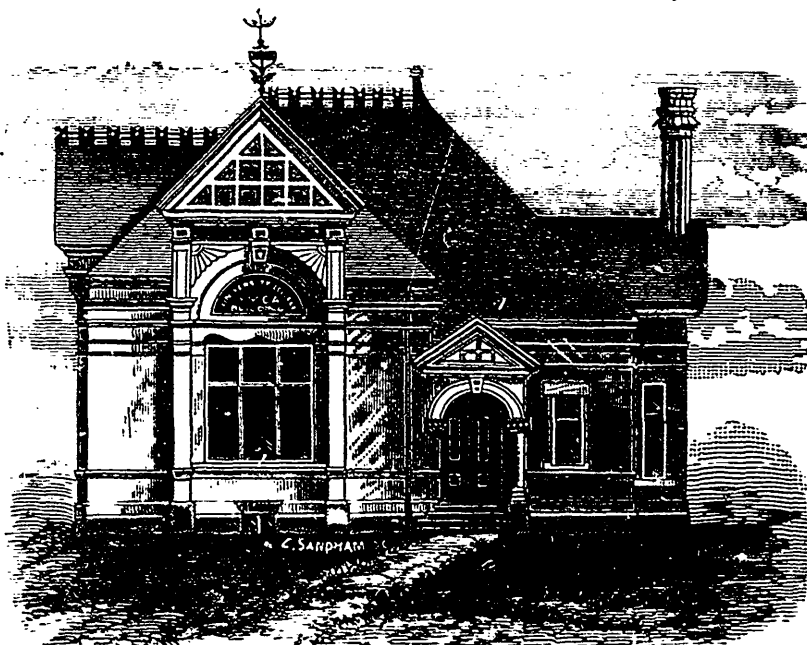
The work, however, was not originated by the Executive Committee, but, like many other branches

purpose to enter upon a history of the work, but merely to give a brief account of the Association to which belongs the honour of having erected the first College Y. M. C. A. building in Canada.

The Toronto University College Y. M. C. A. was founded about the close of 1872, or beginning of 1873. The suggestion came from Mr. (now Rev.) F.

H. Wallace, (at present Methodist minister at Cobourg, Ont.), and from its inception to the present day it has been faithful to the grand work in the interests of which it was founded.

It has for its object the "promotion of the spiritual interests of the students of the college. This in-



TORONTO UNIVERSITY Y. M. C. A. BUILDING.

Our Mission.

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cludes both encouraging and helping those who are already Christians in their daily life, as well as trying to win others to Christ.

New students are asked to join as soon as they arrive. Prayer-meetings are held, and are conducted by the students themselves. Noon meetings and classes for Bible study have also been instituted. A committee is in attendance while the matriculation examinations are being held, to direct candidates to boarding houses, and in many other ways the interests of new students are cared for.

It was long felt that to properly carry on the work, a building was required, and at length, after much prayer, in the early part of 1885 steps were taken towards the erection of a new building. A site was given by the University Senate, many of whose members subscribed to the building fund, as did also professors and lecturers in the college. The students themselves contributed some \$200 out of a total of \$6,000, which friends outside helped to make up. The building was begun about a year ago, and, though not really finished, was opened last March. It is a red brick, one storey structure, with a basement containing lavatory, coal cellar, and furnace room. On the ground floor there are a secretary's office commanding a view of the entrance, a committee room, parlor, lecture and reading-rooms. The last three can be thrown into one, thus giving accommodation for about two hundred and fifty people. The woodwork is finished to represent cherry. The furnishings, which are in good taste and very comfortable, were the gift of the ladies of Toronto.

We understand there is a debt of about four hundred dollars due to the workmen and architect. The amount seems small, but is a large one for the Association to pay. The annual expenditure is sufficiently heavy without interest on a loan, for students are generally an impecunious class of people, and unless the money is paid before October, the Association will be hampered in its work.

This is a work in which all Christians should take an interest, and more particularly those who have had sons away at college or elsewhere, and to such as intend to send them to Toronto. As educated men are to be among the leading political, professional, and business men of our country, it is highly important that good influences should be brought to bear upon them as students. This is the work the Association is trying to do.

We sincerely trust that the young men at the head of the work may not be left to struggle with this debt. Should any of our readers be led to contribute towards wiping off all the indebtedness, we shall be pleased to receive their contributions, or it may be sent direct to Mr. A. H. Young, 58 Alexander Street, Toronto.

OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN MCEWEN, Lakefield, Ont.

[Aug. 22.] Warning to Judas and Peter. (John 13: 21-38.)

Jesus has finished the feet-washing, and the instruction thereon. He resumes His place at the table, with John on the right and Judas on the left. Opposite John sat Peter—hence the convenience of these four for what transpired at the table. The Lord's Supper was not instituted until later on at the close of the evening meal.

JUDAS WENT DOWN TO DOOM UNDER THE HIGHEST PRIVILEGES.

The man was never in sympathy with the person and teaching of Jesus, yet he occupied a position of trust. He was energetic, and interested in the poor. He was trusted to the last by his fellow-disciples; but all the while he was unfaithful—was a thief. Jesus knew the heart of the man, and truly interpreted his spirit by the incidents of his life.

Jesus foretold His betrayal. Matt. 17: 22; 20: 18. Here the betrayer is identified—singled out—while practising deceit upon himself. "Is it I?" Matt. 26: 25. Jesus was troubled in the spirit, and the disciples were startled beyond measure.

THE BETRAYER IS IDENTIFIED BY THE ACTION OF JESUS,

in answer to Peter's question. v. 24. "The sop" is a piece of unleavened bread dipped into the broth of bitter herbs used according to law. The giving of the sop to Judas served not only to meet the question put, but also as love's last appeal of friendship—and compassion to relent—but it was resisted; and Satan took full possession of the man. v. 30.

JESUS GLORIFIED BY THE EVENTS AT HAND, and the Father glorified by the Messianic work of the Son. v. 32. In the incarnation, John 1: 14. In His miracles, 2: 11. In His character, and now, in His sacrifice, Luke 22: 15.

THE NEW COMMANDMENT.

New in its setting as first in the new kingdom.

New in its motive—supreme love to the Saviour and Master.

New in degree—not "love thy neighbour as thyself," but "as I have loved you."

PETER'S BOASTFUL SELF-CONFIDENCE.

The beginning of his downward steps—which ended in his shameful but not total fall.

[Aug. 29.] Jesus Comforting His Disciples. (John 14: 1-14.)

The Passover has been observed with special solemnity; the Lord's Supper has been instituted at the same

table—and in connection read carefully and devoutly chapters 14, 15, 16 and 17, called "the Holy of Holies in the history of Christ." They constitute the revelation of His inmost heart. The coming tragedy is felt by the disciples vaguely, but Jesus sees it clearly, and this lesson gives some reasons and grounds of comfort. To comfort the troubled, the discouraged and the suffering is a prominent aspect of God's work through His word in the Old Testament and the New, Isa 40 : 1; 2 Cor. 1 : 3, 4; and here Jesus is doing the work in the Father's name.

1. COMFORT THROUGH BELIEVING IN JESUS.

With strength to uphold, wisdom to direct, promises to sustain. *vs.* 11, 12, 20, 23.

2. COMFORT THROUGH THE PROMISE AND HOPE OF HEAVEN. *v.* 2.

"MANSIONS" mean a place of settled abode—hence stability; contrasted with the pilgrim's tent—hence "HOME"—Heaven, a place prepared for hearts and minds, who are prepared for the place, by the Divine Spirit. Christ says, "Our separation is not to be eternal." "I will come again."

3. COMFORT IN CHRIST AS THE WAY TO THE FATHER.

Paraphrased by Thomas à Kempis, "Without the Way we cannot go; without the Truth we cannot know; without the Life we cannot live. Jesus is the Way to be followed—the Truth to be believed—and the Life to be hoped for." Jesus, in His teaching and works, spirit and character, is a revelation of the Father. *vs.* 7, 8, 9.

4. COMFORT IN CHRISTIAN WORK.

Jesus laid the foundations of the kingdom of God. Foundations are generally invisible work. We shall build thereon. The progress of the Gospel through Christ will be marked—hence greater works. *v.* 12.

5. COMFORT IN PREVAILING PRAYER.

To be presented in Christ's name. *vs.* 13, 14; chap. 15 : 7.

[FOR OUR MISSION.]

An Open Air Meeting Incident.

BY R. HALL.

AN incident occurred at an open air meeting we were holding the other morning. While I was speaking on Isaiah 53 : 5-6, and while we were singing, I could hear an old woman standing close by me responding every now and again. Her heart seemed filled with joy and peace. At the close of the meeting I turned to her and took her by the hand, saying,

"Mother, I am glad to hear you praising the Lord so heartily."

"Why shouldn't I," she said, "when I had a dear boy just gone to be with Jesus three days ago, and I'm going there too!"

The joy in this dear old saint's heart was genuine; and I thought, what a lesson to us, so ready to find fault when the Lord tries us: instead of—like this old woman, seeing nothing but God's love.

[FOR OUR MISSION.]

"My Old Home."*

BY KATIE.

I returned to the home of my boyhood,
The old familiar town,
And passed again through the well known streets
I had often wandered down—
The fresh and sweet green hedges,
The leafy stately trees,
The birds still sang as in bygone days
To the tune of the summer breeze—
Up through the roa : to the farmyard gates,
Right on to the cottage door—
My childhood's home I had parted from
Full fifty years before.
From room to room I wandered,
While memory, from her store,
Deep things of the past unfolded,
In the way I had travelled o'er :
I thought of the many dear ones
Who trod life's path with me,
Who now are wearing victors' crowns,
By the side of the crystal sea.
In fancy I saw my father again,
As he sat in the old arm-chair,
While we gathered around dear mother,
At the hour of evening prayer;
And all that has come and gone since then
Was sent by Jehovah's hand :
He holds the thread of the tangled web,
And will guide to the glory land ;
Then sweetly down o'er the maze of thought,
Came a voice like music true—
"As one whom his mother comforteth,
So will I comfort you."
Ah yes! though long years may pass away,
And our earthly homes may change,
There is for us a city fair
Far above sorrow's range ;
And though we miss our loved ones here,
They are safe beyond the sky,
Watching beside the pearly gates,
Till the meeting day on high ;
'Tis but a narrow veil between
That bright land and our own ;
We in the Master's vineyard work—
They serve before the Throne ;
And so through all the time to come
I'll trust my Saviour—Friend,
Who hitherto hath led me safe—
Will keep me till the end.

An Original Letter of Introduction.

A FEW days ago the publisher was handed the following letter of introduction, which for brevity and point—surpasses any we have ever read :

DEAR MR. BRIGGS :

You and Mr. ———, the bearer, are to spend ETERNITY together. I write this that you may begin in TIME. Like good children—"Love one another."

Affectionately watching for the morning, E. D.

* Written on the occasion of a recent visit paid by our friend, Mr. W. GOODERHAM, of Toronto, to the home of his childhood, in England.

Missions—The Y. M. C. A.—and Pre-millennialism.

THE cry has been raised (no new one, by the way) by opponents of the Pre-millennial doctrine, that such doctrine tends to cut the nerve of all missionary and evangelistic enterprises. Several writers have ably replied to these unwarranted and foolish statements, and in so doing have brought forward most conclusive proof that those who hold the pre-millennial doctrine are found to be the foremost in the work of missions. One of the ablest articles upon the subject is from the pen of Dr. Gordon, of Boston, who says:—

“It tends to cut the nerve of evangelistic enterprises’ forsooth; and the commentary of facts is that the noble company of evangelists who are now sounding out the Gospel far and wide, almost without exception, maintain and preach this doctrine—Moody, Pentecost, Whittle, Needham, Hammond, Munhall and many more in this country; Henry Varley, Lord Radstock, George Muller, Wm. Haslam, Grattan Guinness, Denham Smith, Herr Von Schleumbach and scores of others abroad. And among many pastors who are truly evangelistic as well as evangelical, we find such as these, who distinctly avow and boldly preach this faith: Spurgeon, Newman Hall, and Archibald Brown, of London; the late Dr. Mackay, of Hull, author of ‘Grace and Truth;’ Drs. Andrew and Horatius Bonar, of Scotland; Bishop Ryle, Canon Hoare, and the great body of evangelical ministers of the Church of England; Bishop Baldwin, H. M. Parsons, Pastor Denovan, Dr. Kellog, and others of Canada; and Bishop Nicholson, of Philadelphia; Dr. Brooks, of St. Louis, Goodwin, of Chicago, Pierson, of Philadelphia, and many others in America; while among scholars are names like Professor Christlieb, of Germany, who is not more distinguished for his learning than for his ardent evangelistic missionary spirit, and Dr. Delitzsch of like mind and faith. Let the reader run his eye over these names and say whether they appear to be men whose nerves of zeal have been cut, so that they are utterly hamstrung, and unable to obey when commanded to go and preach the Gospel to the lost.

“As to the influence of this doctrine on missionary zeal, the teaching of facts is equally suggestive. We can give only a few.

“The East London Training School, established to fit young men for the ministry, and presided over by the Rev. H. Grattan Guinness, is under strictly pre-millennial teaching. A report made a year or two ago showed that within six years this seminary had given more than a hundred young men to the foreign missionary work. Under the administration of Dr. S. H. Kellog (now pastor of St. James’ Square Presbyterian Church, Toronto), late Professor of Theology in the Allegheny Theological Seminary, a pronounced Millenarian, about fourteen per cent. of the graduates

entered the foreign missionary service, against five per cent. for the fifty years previous, during which the opposite view was taught. In the Princeton Seminary, in the class of 1864, out of fifty-four members, eight came out Pre-millennarians, notwithstanding the contrary teaching prevailing there; and all of these eight offered themselves as foreign missionaries, and, so far as known, they were the only ones of the number who did so.

“The China Inland Mission is under the direction of Mr. J. Hudson Taylor, who distinctly confesses this faith, as do the great body of his co-laborers. That mission, the largest in the empire, numbers 177 foreign laborers, who are almost without exception, under the sway of this doctrine. This may be regarded as a standing experiment as to whether the primitive faith of the Church is destructive of modern missionary enterprise.

“And what patron of missions for the past century has done more than the late Lord Shaftesbury, of London? By his great influence, lent for years to Missionary bodies of all names, by his extraordinary consecration of his property, leading him to give even to the very last limit of his means, he won a place in the hearts of lovers of missions which no nobleman for generations has held. And reading his address at the Mildmay Conference in 1878, we hear him tell what inspiration he had found in the doctrine of the Lord’s pre-millennial coming, and what power he had found in his lay preaching, especially among the lowest classes.

“No; this doctrine is not inimical to missionary zeal. Against such a charge great names rise up to bear witness—Heber, the missionary Bishop, of the Church of England; Gutzlaff, “the opener of China;” McCheyne, the inspiring spirit in inaugurating missions among the Jews, which have had such worldwide extension; Krummacher, the co-founder and first president of the “Berlin Missionary Union for China;” Wolf, the indefatigable Hebrew Christian Missionary in the east; Dr. Duff, who, in addition to his own great labors in India, so mightily stirred Scotland with missionary zeal; and poor Lowrie, Bertram, and with these, scores and hundreds now toiling on the field, who are numbered among the steadfast confessors of this hope.”

To Dr. Gordon’s array of “heroes for the truth,” we would add another line. What organization of the present day has received such unqualified approval from clergymen of all branches of the church of Christ, as has been bestowed upon the Y. M. C. A., and yet from a somewhat extended acquaintance with the work, we feel free in saying that a majority of its most prominent workers are Pre-millennialists. We take the Association of our own city, (Toronto), and looking over its published list of officers and committees, we find its President, 6 Vice-Presidents, Treasurer, Assistant Secretary, Railway Secretary, and at least six of its Directors, are Pre-millennialists. In other words, fully one-half of its

directorates. The chairmen of ten of its 17 committees are Pre-millennialists, and, *strange* to say, its *Devotional* and *Mission* Committees are, with but two exceptions, believers in the Pre-millennial doctrine. Of its Bible classes, with one exception the teachers are also from the same school. But still further we find that with very few exceptions the General Secretaries throughout Ontario and Quebec, including the Travelling Secretary, are not only believers in this truth, but advocates of it; and still again, so far as our recollection serves us, there has not been a solitary instance where evangelistic services have been held under its auspices, in which the evangelists did not hold and teach this same truth. But leaving Canada we find the same rule obtains in the United States—for in conversation with one of the most prominent Y. M. C. A. workers of that land (but a few days ago), he said, "Now that you mention this subject, I must say that with one or two exceptions, the men who have made their mark as Secretaries and Bible teachers, are Pre-millennialists. In fact I don't see how a man *could* be a student of the Word of God, and an honest teacher of its truths, apart from holding and promulgating this doctrine." Now, if those persons who, on the public platform advocate the claims of these Associations, honestly mean what they say when they speak of the Y. M. C. A. as the "right arm of the church," as the "helper of the church," as the "most aggressive form of Christian work," as "composed of the best working element of the churches," then they must be consistent and cease speaking of Pre-millennialism as inimical to missions or missionary effort; otherwise by their own words they stand condemned.

[FOR OUR MISSION.]

The World's Hatred—Continued.

John 12 : 10, 11.

BY ALF. SANDHAM.

But never did Satan, the god of this world, more fully overstep the mark. He made every preparation for that day. He summoned one of his firmest allies to be present to witness and help in that scene. Saul was there. Better for Satan's kingdom on earth if Saul had not been present. Who knows what Saul thought that day. Who knows but that the witness of the dying martyr had caused some conviction; and, like many men who are convicted, and wish to drown, by greater excesses, the voice of conscience, Saul went forth breathing threatenings and slaughter; but the prayer of Stephen receives its answer. "Forgive them." Yes, even young Saul the persecutor was forgiven. You know the scene on the way to Damascus. A few days have elapsed since Stephen prayed, when a man enters the synagogue of Damascus and preaches fervently and boldly

that Jesus the crucified is the Son of God. It is Saul taking up the evidence at the point where the world compelled Stephen to stop.

But what is the matter now? There is a meeting in Damascus—and what for?

"And after that many days were fulfilled, the Jews took counsel to kill him: But their laying wait was known of Saul. And they watched the gates day and night to kill him."—Acts 9 : 23, 24.

It is the same old story. The world is roused. Its feelings have been touched. Jesus must be killed because he testifies against the world. Lazarus must be killed because he testifies of Jesus. Saul, the once popular man, the earnest and zealous friend of the Priests, is now day and night searched for, that he may be killed. Why? Because the world is no better than it was 40 years before. It hates Christ just as fervently; and if it has not Christ on which to vent its hatred, it will do it on the one who is most like Christ.

And it does not matter as to the quarter of the globe in which you dwell what language the people may speak—what colour they may be—it is just the same. The hatred of Christ will speak out. What made the savages of the Sandwich Islands kill the missionaries. The devil was roused at this invasion of his territory. The hated Jesus was to be preached, and the one who was to preach Him must be killed. He took counsel with the savage chief as he did with the cultured chief Priest for similar kind of work. But here again he was beaten back, and to-day the once hated Jesus rules almost supreme in these Islands. Again, read:

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him"—Gen. 4 : 8.

What made Cain hate Abel, and kill him? Because Abel was a righteous man. Abel was a witness against his acts and thoughts, and he could not bear this. What put Joseph in the prison? Because he was an honest witness for God. His presence in Potiphar's house was an hourly testimony to that woman that she was a sinner. What made Saul hate David? Because God was with David. What made Jezebel hate Elijah? Because Elijah was a living testimony that she and the priests of her false god were alike wrong.

"And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so."—2 Chron. 18 : 7.

Only one man, and he is hated. What made Ahab hate Micaiah? Micaiah could have secured a friend in Ahab, but only on one condition. He must speak to please Ahab. But the prophet would not. The messengers sent by Ahab tried to persuade Micaiah

to relax a little. "Try to please Ahab," they said. But mark the answer.

"And Micaiah said, As the Lord liveth, even what my God saith, that will I speak."—2 Chron. 18 : 13.

And remember it should be just so with us. Say what God says. It would have been of no service to Ahab to hear Micaiah speak otherwise. Micaiah's word was nothing; it was God's word he needed. And if Micaiah had spoken to please Ahab, he would have gained nothing, for the same chapter tells of the death of Ahab. And so it is with the Christian witness. We may speak as softly as we like to the world, but that won't save the world, for God has condemned it. It may make a friend of the world, but that is worth nothing.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" "For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world." "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."—1 John 2 : 15, 16, 17.

There is no stability in the world. It must pass away—its friendships cease. Its love is not worth having.

(To be Continued.)

[For OUR MISSION.]

"Purely Physical."

BY "NESSIE."

WEARLY, tired and burdened child of God, writing bitter things against thyself, pause and listen. Sometimes is thy heart so sore and thy faith so weak that thou dost almost doubt whether or not thou art a child at all? And is thy path so clouded that the very love of the Father seems shrouded and even doubted? Yes drooping soul! all this and much more of turmoil in that secret heart of thine than thou wouldst dare utter even to thyself.

Yet, through it all has there not been a deep yearning and stretching out for more of that love which brought such peace and happiness when first thou didst believe? And in the *silent moments* has not the "new man" within thee whispered its *Christward* aspirations and its enmity to the world? O doubting child! take courage! There is naught but *love* in that Father's heart for thee. He has found his rest in *Jesus*, not in *us*. and thy life is hid in Christ. So, "ye are complete in Him." God views thee in His dear Son and is *satisfied*. nay, more, He is *pleased* and *delighted*. Marvellous but true that Christ should be able to "set you before the presence of His glory *without blemish*, in exceeding joy" (Jude 24, R.V.), and that "when He shall appear we shall be like Him" (1 John 3 : 2).

'Then for all these shortcomings and bitter thoughts of self, they arise from "*purely physical*" causes. The "old man" has still power over the flesh; and through the "oft infirmities," the world, etc., will still assail us; but the "new man" is safe in Christ. Through physical weakness and overwrought nerves the eye of faith may become dim, and the tired heart may forget that there is no path so rugged or narrow but there is room for Jesus by our side (though perhaps for none other but Him), the weary eye may droop from "looking unto Jesus," and the soul life lose its present enjoyment and its personal contact with a living God.

Poor sad heart! Thy Saviour still holds thee firmly in those loving arms. His human heart of sympathy beats against thy own—not a word of reproach, only the gentle "I will give you rest." Look off from self unto Him, and see "this same Jesus" on the throne of the Father. Sit, like Mary, at the Master's feet. Trust Him, and consecrate to Him the moments with all they bring—"The secret of a happy day,"

"Make a little fence of trust

Around to-day,

Fill the space with loving work,
And therein stay.

Look not through the sheltering bars

Upon to-morrow:

God will help thee bear what comes
Of joy or sorrow."

Then the "purely physical" will but draw us ever nearer to the great source of strength, "who is able to guard us from stumbling;" and we will "rejoice evermore" in that perfect salvation—the blood that cleanseth from all sin.

This life is but a speck of time in all the cycles and ages of eternity; and the "purely physicals" are but the loving hand of God preparing us to reign as kings and priests in the millennial glory.

[For OUR MISSION]

"Whosoever."

WHILE I was reading John 3 : 15 and 16, the other night, I took those two words "the world" and "whosoever" and wrote them down on a sheet of paper, and tried to get outside them. I could not do it, for I do believe in Jesus; and I saw that *nobody* could get outside the first one: the fact remains for ever, "God so loved the *world*." No limitation to that; but the second is limited: it is "Whosoever believeth," or, as it puts it in another place, "Whosoever will"; no limitation as regards the person who *may* believe—that is, "*whosoever*" in its simplicity: no limitation to those who *do* believe. The result is sure and certain: for each one shall, as it says, "not perish, but *have* everlasting life."

[FOR OUR MISSION.]

"Truth in a Nut Shell."

By HAROLD F. SAYLES, Evangelist.

II.—WHAT THE SAVED HAVE.

ONE of the reasons given by the unsaved for not accepting Christ is, "I will have to *give up* so much." My friend, you do not give up *any thing*, but receive *every* thing. See what God's Word says you have if you receive Christ as your Saviour:

'Verily, verily, I say unto you, he that believeth on me hath *everlasting life*.—John 6: 47.

You have *life* in Christ. Your existence in this world is compared to the grave, Psalm 103: 15; to the flower, James 1: 10; to the vapor, James 4: 14; to smoke, Psalm 102: 3; to a shadow, Psalm 102: 11. Your short existence is not taken into consideration at all, when God speaks of life. This *life* then, that you have in Christ is worth a thousand times all that the world gives you again.

"Peace I leave with you; *my peace I give unto you*—John 14: 27.

Think of having the peace that Jesus had. He said also,

"Come unto me all ye that labor and are heavy laden and *I will give you rest*"—Matt 11: 28.

Soul rest is something everyone wants. Only the Christian, however, can have this, the unbeliever does not. God says "the wicked are like the troubled sea," Isaiah 57: 20.

"Which *hope we have* as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil"—Heb. 6: 19.

What a *sure hope* the Christian has. Not fixed on something in *this earth*, that may fail, but fixed into *Christ*, within the veil (heaven).

"Whereby are *given unto us* exceeding great and *precious promises*"—2 Peter 1: 4.

These promises assure us that we who *trust in Jesus* can and will *have all* that the Father can give.

"His divine power *hath given unto us all things* that pertaineth unto life and godliness"—2 Peter 1: 3.

What wonderful, boundless and endless gifts! Ought we not rejoice and be glad and accept them all because they are "*God's gifts*," and the weakest as well as the strongest can have them.

We often talk about what we *lack*. Let us stop and consider what we *have*.

THERE is no portion of time that is our time and the rest God's; there is no portion of money that is our money and the rest God's money. It is all His. He made it all, gives it all, and He has simply trusted it to us for His service. A servant has two purses, the master's and his own; but we have only one—*Monod*.



IT has been decided to hold an International Prophetic Conference in Chicago during the month of November next. Delegates from all parts of Europe and America are expected.

THE Believers' Meeting for Bible study, held at Niagara, Ontario, July 22nd to 28th, 1886, was a season of great blessing. The attendance was larger than during any former year, and the interest was maintained throughout. In order that permanency might be secured for this important gathering of Christians, an organization was effected with Rev. Dr. Brookes, of St. Louis, as President; Rev. W. J. Erdman, of Boston, as Corresponding Secretary; two General Secretaries—Mr. Alf. Sandham, for Canada, and Mr. Frost, for the United States, with a Committee of well known Christian workers.

At the closing session of the Conference, the following resolutions were unanimously adopted, tendering thanks:—1st. To the Steamboat Company and the Rail Road Companies for reduced rates of fare. 2nd. To the Proprietors of the Queen's Royal Hotel, for special terms in Board, for the free use of the Pavillion and Hotel grounds, as well as for many minor favors. 3rd. To the citizens of the Town of Niagara for their hospitality in entertaining attendants upon the Meeting. 4th. To T. P. Blain for faithful attentions rendered in his capacity as Secretary of the Entertainment Committee. 5th. To the Mayor of the Town of Niagara for voluntarily offering the free use of the Town Hall for evangelistic purposes. 6th. To the Presbyterian Church for the use of its Communion Service; and 7th. To Mason & Risch, of Toronto, for the use of an organ.

THE Conference of students connected with the College Y.M.C.A's, held recently at Mount Hermon, by invitation of Mr. D. L. Moody, was largely attended, and a most profitable season was spent. Special prominence was given to the leading points of religious thought of the present day, and particularly so to the Premillennial Advent of Christ, and there is reason to hope that very many of the young men left the Conference with increased light upon this all-important doctrine, and that not a few of them will go forth prepared to lead others out into the light of its blessed and inspiring lessons. Mr. Moody and Mr. Wishard, the College Secretary of the International Committee of Y. M. C. A's, have placed the College Associations under a debt of gratitude for thus affording an opportunity for searching into the truths of God's Word.

[SELECTED.]

“The Name of Jesus.”

(Phil. 2 : 10.)

CHRISt is named for us. *God names Him*: “This is My beloved Son;” “He shall be called Jesus.” And thus He appoints Him to His great work. *Christ names Himself*. “I am the Good Shepherd,” “the True Vine,” &c. Christ fully enters into the purposes of the Father, and on His great and varied work. *And the believer out of his experience gives names to Christ*. He thus sets his seal to the testimony that God is true, and Christ precious. There is a repetition and a fond variation in the names by which the believer calls Christ, which seems to say, “The half has not been told.” A name means literally what is *known* of any one. Christ, as the named one, is the revelation of God. The Jews had *one* sacred name for God, which, as it were, was only a hint of the true name, for they dared not pronounce or write it fully out. But Christ’s name is written in full, spoken with fondness and joy: “The only Beloved, who is in the bosom of the Father, He hath deared Him.” Christ has *one* name, and He has *many* names.

I. CHRIST HAS ONE NAME. “The name of Jesus;” “There is no other name given,” &c. We need this unity, this compendium. When there is a vague and all-pervading sense of need, we must have one name on which we can lay hold, as the very horns of the altar, to give perfect satisfaction and rest. The word “father” or “mother” includes in hours of weakness and need all that the child pines and yearns for. It is in itself the perfect, fathomless prayer. So “the name of Jesus,” that is, Saviour. This name is a strong tower, a rich table, undying hope. “How sweet the name of Jesus sounds!”

II. CHRIST HAS MANY NAMES. Every letter of the alphabet is hallowed and sweetened by beginning some one or other of the names of Jesus. Every name is a fringe of the Saviour’s garment by which faith can lay hold of Christ. By His different names Jesus comes to men in their various moods and experiences. They are like green islands rising out of the ocean of God’s immensity. What land is to the wearied sailor, a *name* of God is to a finite mind seeking after Him. After such palpable vagueness as is implied in the words, “Infinite,” “Unknowable,” &c., how familiar and sweet to come on one of the *names* of Christ! In the special names of Christ, while one attribute or relation is held forward, all the rest are connected with it and harmonise. Christ is one; every name leads as a channel to the infiniteness of God.

THE following are the appointments of Rev. Sam. Jones for the months of September and October:—Toledo, Ohio, September 5th to 19th; Toronto, Ontario, October 3rd to 24th.

Watching for his Prey.

CONCEALED in the midst of the jungle, the tiger lies crouched sometimes for hours together, watching for his prey, and ready in an instant to pounce upon the first unwary animal that comes within his range. His whole body is on the alert. His mouth wide opened shows the cruel white teeth, his ears are erect, ready to catch the first distant sound, and the bright, sharp eyes pierce through and through the thick undergrowth of ferns and grasses. With one spring he pounces upon his victim, and it then takes but a short time to finish his work.

Just so Satan, the Arch Enemy of mankind, goes about watching for his prey. He is never weary, always on the alert, ready to pounce upon us. Therefore, “Take ye heed, watch and pray,” lest you fall a victim to his snares.

“In Everything Give Thanks.”

HUNDREDS of times had we read, heard, and thought of these words (1 Thess. 5 : 18), but never until quite recently had we read them so as to understand them. Like thousands of others, we had read in them what was not there, and therefore found the injunction much harder than it really is. The mental reading with multitudes is, “*for* everything give thanks;” and at once the question arises, How can I give thanks *for* that sad accident which has befallen me; *for* the severe temptations to which I am subjected, the defamation of my character, the stealing of my property, the losses which in various ways have been sustained, the long, painful, and expensive sickness which has come upon me, the sad bereavement—in the grave closing over my dear friend, child, or companion, &c.? Well, who has commanded you to do it? surely not Him whose “yoke is easy and whose burden is light.” The time may come when you will see reason to be thankful *for* all these, but if you cannot do it now, do not be troubled. The command is, “*In* everything give thanks.”

There is a great difference between *for* and *in*. While you cannot be thankful *for* very many things to which you are subjected, you can be thankful *in* every experience, as a very little reflection will convince you.

“*In* every condition—in sickness, *in* health, *In* poverty’s vale, or abounding *in* wealth; At home and abroad, on the land, on the sea, As thy days may demand, shall thy strength ever be.”

Paul might not be thankful at first *for* “the thorn in the flesh, the messenger of Satan to buffet him;” but *in* that affliction he could and did give thanks that God’s grace was sufficient for him, and that he was not left to fall.