

OUR WORK

NOTES FOR
BIBLE STUDY, BIBLE READINGS, ETC.

VOL. I.

LONDON, ONT., DECEMBER, 1887.

No. 9.

OUR WORK.

NOTES FOR
BIBLE STUDY, ETC.

Published Monthly.

TERMS—Fifty Cents per year

TO OUR READERS.

We want all our readers, particularly young men, to take special notice of the advice given by the Rev. Dr. John Hall, in a letter to a young man, which has recently been published.

"As to society—if you will look up the Young Men's Christian Association it will do you good. You have reading room, library, gymnasium, classes, and decent fellows around you, at a small cost in money, and you are as likely to find there the stuff out of which real friends are made as anywhere else. By the way, you can sometimes get help there as to finding a boarding-house, if you have to face that problem.

"And speaking of boarding-houses, let me beg of you not to confound the ladies at the head of them with lodging-house keepers, nor to accept the jokes you read and hear about them as warranted by facts. Many of them are high minded and cultivated ladies, whom circumstances forced to this mode of life, and many of them deserve boundless credit for the efforts they make to sustain children and sometimes weak husbands. Always treat them as ladies. It is right in itself, and it will do you good."—(New York Association Notes.)

On the testimony of God's Word you must see yourself a sinner. "Sin, because it is sin, must be punished." "Justice, because it is justice, must punish sin." If sin is on the sinner, then justice must strike through both the sin and the sinner who carries it.

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IMPORTANT.

Below we mention a few of the advantages to be derived by investing \$2.00 of your capital in a membership ticket of the city association:

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Any young man, with regard to a religious belief (church member or otherwise), can become a member of the Young Men's Christian Association, by filling out necessary application form. Call on Secretary Heath at Victoria Hall.

God is our refuge and strength, a very present help in trouble. Ps. 46: 1. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. Ps. 27: 5.

Our Santa Claus has Arrived.

SEE OUR WINDOW.

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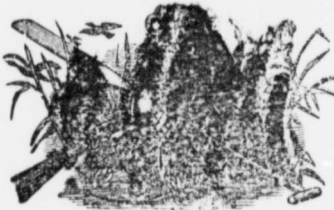
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It is good for me that I have been afflicted. Ps. 119:71. Before I was afflicted I went astray; but now have I kept thy word. 67. See Heb. 12:11. O Lord, for thy name's sake; for thy righteousness' sake, bring my soul out of trouble. Ps. 143:11.

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A QUIET MIND.

I have a treasure which I prize,
Its like I cannot find;
There's nothing like it on the earth:
'Tis this—a quiet mind.

But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace within my heart
Which forms my quiet mind.

I found this treasure at the cross,
And there to every kind
Of weary, heavy-laden souls,
Christ gives a quiet mind.

My Saviour's death and risen life
To give it were designed;
His love the never-failing spring
Of this my quiet mind.

The love of God within my breast
My heart to him doth bind;
This is the peace of heaven on earth,
This is my quiet mind.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my quiet mind.

And what may be to-morrow's cross,
I never seek to find;
My Saviour says: "Leave that to me,
And keep a quiet mind."

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this quiet mind.

I meet with pride of wit of wealth,
And scorn, and looks unkind;
It matters not—I envy none
While I've a quiet mind.

I'm wasting now to see my Lord,
So patient and so kind;
I want to thank Him face to face
For this my quiet mind.

Written for Our Work.

"Run, Speak to this Young Man."

BY REV. W. H. PORTER, M.A.

RUN,

"The King's business requireth haste." "In morals, first thoughts are best." The divine impulse is for action. "Quench not the spirit." "While I mused the fire burned. Then spake I with my tongue." "Immediately I conferred not with flesh and blood." "The flesh lusteth against the spirit, and they are contrary." "Run, speak to this young man," while the thought glows. The flame smothered expires.

"Run"—The spirit that prompts you may be working in *him* also. Annanias, go speak to Saul. Behold he prayeth, and hath seen a vision, one, Annanias, coming in to him. His impressions, like yours, may not last.

Already, eager eyes are watching him, and eager hands are reaching to draw in another direction. "Run"—The last impressions of home influence, or a late sickness or sermon may be still lingering to help you; but they are passing. "A word spoken in season—how good it is." At the turning point your message may be one of salvation. Only think of it, "A soul saved from death." "A brand plucked from the burning."

SPEAK

No hard service or expensive. Words cost but little. "Out of the abundance of the heart the mouth speaketh," How simple. "So will we render the colors of our lives." "I have not hid thy righteousness within my heart; I have not refrained my lips, O Lord, Thou knowest." Buried talents aid no one. "He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it." A slight breath has turned a current to the smooth Pacific, or the billowy Atlantic. Who would withhold a word, warm, winged with prayers, prompted by the spirit, that might be God's saving message. I fancy

angels hovering eager for the errand and its results. O, what a telling power, a word in season has been in many a young man's life. "The pebble on the streamlet scant has turned the course of many a river." He had not wealth or worldly influence, but "a poor, wise man, by his wisdom, delivered the city." Run to "Eargate," and utter thy message, and it may deliver this city of "Mansoul." "That which is foolishness with men is mighty through God."

TO

"This young man." Not *about* him. Plenty will do that; "Whisperers," "tattlers," "backbiters," swarm around everyone, but *qui bono*, to what benefit? "I thy brother trespass against thee, go tell *him* his fault, between thee and him alone. If he hear thee, thou hast gained thy brother." Speak to him, not to others about him. The former is noble and beneficial. The latter is useless if not injurious. "Speak *to* this young man;" not *at* him. He needs counsel, warning, comfort or encouragement, and "bread," not "stones."

THIS

"Young man." Not the young men of India, or Japan, or of distant places, or days. Christian duty is not *dreaming*. "'Tis practical, and present."

"I would not have a restless will,
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know."

Like Andrew or Philip "Speak to this young man," your brother or friend, your school, or shop mate, your son or servant, and bring him to Jesus.

"O, if I were only a preacher with a great audience," says one, "how earnestly would I speak to young men." "The words of the wise are heard in quiet, more than the cry of him that ruleth among fools." "One by one I will gather them." And so Moses with Hobab, and Christ with the woman at the well, each plead earnestly and successfully

with a single individual. "He that is faithful in a little is faithful also in much.

YOUNG MAN.

He may be a stranger, lonely, and tempted. Speak "a word to him that is weary." If you decline, others may go to him and lure him to evil or ruin. The prize is too valuable to be neglected. What untold possibilities, for good or ill, in a young man. In "that" young man at whose feet the witnesses laid their garments at Stephen's martyrdom; or that young man whom Andrew brought to Jesus. "I write unto you, young men, because ye are strong. "By the young men of the princes of the provinces, in Ahab's reign, were the thirty and three kings, with their armies and horses and chariots of Syria, conquered. And so by young men in all ages are the battles, good and evil, largely decided." "Run, speak to this young man," and enlist him in the conflict of truth and good, against error and evil.

YOU HAVE SINNED.

"Do you know that you are a sinner? Do you say, "I don't know that I am very bad; I am better than a great many?" Don't compare yourself with some one else, but hear what God says about you.

"There is none righteous, no, not one." Rom. 3: 10.

"For as many as are of the works of the law are under the curse, for it is written cursed is every one that continueth not in all things which are written in the book of the law to know them." Gal. 3: 10.

Let me ask you, have you kept all of God's law? You say, "No, of course not, no one has." Very good. Your admitting that you have failed convicts you, for we read:

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

If you think you are not a sinner, God says you are deceived.

"If we say we have no sin, we deceive ourselves, and the truth is not in us." John 1: 8.

"There is no difference, for all have sinned." Rom. 3: 22, 23.

This *all* includes *you*. While there are degrees of sin, there are no degrees as to the fact of guilt. "No difference," says God. A man one foot under water will just as surely drown, if not rescued, as a man ten feet under water; and so, a man

who has sinned in one point of the law will just as surely be lost as the man who has failed in all points of the law.

"There is not a just man upon the earth that doeth good and sinneth not." Eccl. 7: 20.

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1: 6.

"The heart is deceitful above all things, and desperately (incurably) wicked.—Jer. 17: 9.

In the light of all these verses will you say, "I am not bad, I never did any harm in my life," or "I am good enough."

If you see yourself a sinner, and want to know the remedy, read the following which tells you of God's love for you, and of Christ who saves:

GOD LOVES YOU.

Many seem to think that their chances for salvation depend upon the measure of their love for God—that he will love them in just the proportion that they love him—and if their love is weak, they fear they cannot be saved.

Satan knows that as long as he can have us occupied with ourselves and our cold love for Christ, just so long will we have our eyes off of Christ, and we will be in the dark.

When Mary and Martha sent unto Jesus, their message was not "Lord, he who lovest Thee," but "Lord, he whom Thou lovest is sick."

It is not our imperfect love for him that should occupy our hearts and minds, but his perfect love for us.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 19.

Notice, it is not our love for him, but his love for us.

"Hereby perceive we the love of God, because he laid down his life for us." 1 John 3: 16.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." 1 John 4: 9.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

As one has said, "We cannot love him by trying to love him, but by dwelling upon his love for us.

Behold what manner of love the Father

hath bestowed upon us, that we should be called sons of God." 1 John 3: 1.

Will you not behold it, and dwell upon it? Will you not believe and accept it?

"Who shall separate us from the love of Christ?" Rom. 8: 35.

Satan is trying to keep you from knowing this love. He is blinding your mind that you may not believe it, because he knows that if you do, you will be saved.

"Oh! who can conceive it, oh! who can believe it, oh! who will receive it, this love so free?

YOU CAN BE SAVED.

We read that when Jesus was born in Bethlehem the message that the angels brought to the shepherds was:

"Behold, I bring you good tidings of great joy, which shall be to all people." Luke 2: 10.

This "all" includes you, and the message of "good tidings" is, that you can be saved. Just read,

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

"For the Son of man is come to seek and to save that which was lost." Luke 19: 10.

Do you ask, "How may I know for sure that I can be saved?" Did you not see in the verses from God's Word on the first page that you are a sinner? Now, we read that Christ Jesus came into the world to save such.

The fact that you are a sinner assures you that you may be saved. You are as sure of salvation, upon the confession and forsaking of sin, as you are that you this moment have an existence.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13.

And you may be sure he will accept you, for he hath promised.

"Him that cometh to me I will in no wise cast out." John 6: 37.

No one can say, "I am too great a sinner, Christ cannot save me.

"Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

"Wherefore he is able to save them to the uttermost that come unto God by him." Heb. 7: 25.

Paul was a murderer—but the grace of God saved him. If he could be saved, surely you can.

Buy your Christmas Fruit at Barnard's

Some people say that when grace and good nature meet, we have a great Christian; but Bunyan says, "When grace and a great sinner meet, we have a great Christian."

"Whosoever will, let him take the Water of Life freely." Rev. 22 : 17.

Do you wonder why God is so anxious to save? It is because of his great love for you."

The above is taken from a little sixteen page work entitled *Truth in a Nutshell; or the A B C of the Word*.

Dear reader, are you saved? If not, cannot you see in it your utterly undone condition in your present state, and also what a glorious certainty there is that you can be eternally saved if you will only turn to Christ and accept his gracious promises. If you are already a Christian, its perusal cannot but strengthen your faith in your blessed Master.

In our next issue we purpose devoting space to another selection from the same work, under the headings, "How the Saved Should Live," "How the Saved Should Work." The plans laid down in this article (taken directly from the Bible and its teachings) contain the very fundamental principles of success in Christian life, a prayerful perusal of which must produce lasting benefits to an earnest Christian.

Truth in a Nutshell is published by Harold F. Sayers, Ypsilanti Mich., and is sold for distribution at \$1.00 per hundred.

The Tern and Tattered Bible.

Little the soldier thought the day he placed his bible in his pocket before going into the battle-field at Tel-el-Kebir that it was to receive the bullet that otherwise would have been his death. Think you not, reader, that he would ever have had an affection for that book, and that every time he looked on those tattered leaves they would seem to say to him, "I saved you from death, though it has cost me this." And has not the living Word, the Son of God, done for the believer that which the written Word of God did for this soldier. He has saved—but at what a price!

Was it not on the cross that he bore the stroke of Divine justice that would have fallen on guilty man, and will yet fall on the Christ-rejector?

Are you one, reader, who can say, as you gaze by faith at the Lord Jesus, "He has been smitten and I have escaped?"

Has your heart been moved with love as he has shown you his nail-pierced hands and bleeding side, and said to you, "I have saved you, but it has cost me this."

Through the bitter agony of Calvary's Cross and that dark hour when the face of God was hidden, he has turned aside the stroke of justice from the believing sinner, that stroke which would have hurled the guilty one from the presence of a holy God, a God of purer eyes than to behold iniquity, a God who will by no means clear the guilty, and yet in infinite grace and mercy he has accepted his Son in the sinner's stead, so that now there is no more judgment to those that are in Christ Jesus. Rom 8 : 1.

No more judgment—what a thought, reader! No more terror then of the great white-throne day, for, wondrous thought, on that day on that very throne will be seated, not only the world's Judge, not only the One before whom angels veil their faces, but the One who has so loved us as to give himself for us. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." "Who shall separate us from the love of Christ?" (Rom. 8 : 34). But you say, "I have no love." Have you ever believed his love to you? Have you ever seen yourself as a guilty lost one, and heard the solemn sentence passed on you, "The wicked shall be turned into hell?" (Ps. ix. 17). But you may say, "I don't believe there is a hell. God is too kind a God to permit His creatures to perish; the text that you have mentioned means but the grave."

Reader, are you thus deluding yourself as thousands are? Why does God say that the wicked shall be cast into hell if it means but the grave? Are only the wicked put there? Are not the best of men and women laid in the grave day by day?

But yet again, what of these solemn words, "And death and hades were cast into the lake of fire?" (Rev. 20 : 14). Where will the Christ-rejector be then? Memory will have awakened up and brought back all the dreary past, the broken vows, the secret sins, a rejected salvation. Hope will have flown, and not a ray of light will enter to cheer that endless gloom.

Possibly you may say, "I believe there is no existence of the soul apart from the body, and that the bodies of the wicked will never rise." What then, I ask you, is

the resurrection of damnation? (John 5 : 29). What mean these words of the Lord Jesus, "Fear not them who kill the body but are not able to kill the soul?" (Matt. 10 : 28). But there is yet another passage which should for ever settle the question to an honest mind. Paul, speaking in 2 Cor. 12 : 3, says, "I know such a man (whether in the body or out of the body, I cannot tell, God knoweth)." Can we suppose it possible that the Apostle would have used such language if there were no existence of the soul apart from the body until the resurrection? Could he have a moment's doubt as to whether he had been caught up to paradise in the body or out of the body? No, reader, listen not to the devil's lie, "Thou shalt not surely die," for man did die and man is dead, and yet shall die the second death.

The River of Life.

Just think of the source and spring of the river of life. It comes down from the throne of God and of the Lamb. It comes to us from the very heart of God. Our Father's love has given salvation. In spite of our rebellion, in spite of our sins, in spite of our constant ingratitude, He has given us all things pertaining to life and godliness. He hath given to us His Son, who is the very "Lamb of God that taketh away the sins of the world." He has given us through Him the quickening life-giving spirit. He sends the Holy Ghost to bring home to us the knowledge of sin and the knowledge of His love. Through the power of the Spirit He fills the soul with joy and peace in believing. Come, then, and partake of this grace and love. Be not unmindful of such mercy and loving kindness. Grieve not the pitiful heart of a God of love. "O taste and see that the Lord is good; blessed is the man that trusteth in Him."

Drink and live! Where else can you find the peace you need? All other streams will fail to satisfy. You may look for happiness in wealth or worldly greatness, or debasing lusts, or the mirth and merriment which is found amongst light and heedless companions; but what will it profit? Can such things bring true rest to your soul? Will they not soon lose their attraction? Will they not comfort you in days of sickness or sorrow?

And will they not soon pass away? Whatever gratification they may afford for the moment, what will they leave behind

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but a guilty conscience and an aching heart? Seek something better than these. Listen to the words of the Lord Jesus: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into everlasting life." "If any man thirst, let him come unto Me, and drink."

I can tell of one who learnt the truth of these blessed promises. She was restless and unhappy in her mind. She had trouble at home, and she knew not the secret of peace. One Sunday afternoon she went out for a walk, hoping to forget her misery. She saw a crowd assembled, and stayed to listen to one who was speaking. He was telling of the living water and the Saviour's promise to the woman of Samaria. He told of the misery of man and the mercy of Christ. He told of the heavenly consolation which might be the portion of any of those standing around.

The word reached at least one heart. The woman heard and believed. She asked for the living water, and she found it. And henceforth her life was spent for Christ. In her many trials she had a peace which the world could not give nor take away.

Drink and live! These waters bring purity, healing, and life everlasting. They purify the conscience. Perhaps there comes back the sad remembrance of old sins. You think of days and years wasted. You recall some dark deed of evil that you would fain put away for ever out of your sight. But here is pardon and cleansing. Through Christ's death the greatest guilt may be removed. "Though your sins be as scarlet, they shall be as white as snow."

Moreover, in this living water you may find the power to overcome sin and walk in newness of life. The grace of the Spirit can make you hate that which is evil and love that which is good. The Comforter can cleanse the soul from selfishness and self-will and unholy passion. He can fill it with love to God and love to man. He can heal it of any spiritual plague and infirmity. He can renew you in the image of Christ.

And think of the blessed issue! You shall have everlasting life. You have the foretaste even now. When you believe in Christ and receive from Him the indwelling of His Spirit, you have the beginning of a life of endless joy. It is the preparation for those pleasures which are at God's right hand. Therefore make it all your own.

Drink and live! Drink and live! It is a pressing invitation. Many voices unite in giving it. The Father calls: "Ho, everyone that thirsteth, come ye to

the waters." The Saviour calls: "I will give unto him that is athirst of the fountain of life freely." The Spirit calls, and the Church adds her voice of entreaty: "The Spirit and the Bible say come. And let him that heareth, say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

What could be more encouraging than these invitations? So many voices unite in calling you. And none are shut out from the blessing. The thirsty one may come. You may long for pardon and peace with God. You may desire a better and a higher life. You may crave some true and lasting consolation. Then come and drink. The invitation is for you. "Whosoever will" let him come. However far from God you may be, however great your sins and offences, however hard and polluted your heart, yet you may come.

And you may take "freely." You may take it as a gift, without money and without price. "The water flows limpid, fresh and free." You have nothing to do and nothing to pay to give you a right to come. Only stoop down and drink. Take a low place, acknowledge your utter unworthiness, come as a sinner, and as a sinner only, and ask of Jesus the grace you need.

The Rod and the Staff.

There is a very old song, nearly three thousand years old, and it is very hard to know whether it ought to be called "The Song of the Shepherd," or "The Song of the Sheep," for while it was written by a sheep and describes the sheep's feelings, and so might well be called "The Song of the Sheep," it also describes the character and the position of the shepherd, and so might equally well be called "The Song of the Shepherd." This ancient song stands in our bible as the twenty-third Psalm.

All the flocks of sheep round Jerusalem are led over the hills during the day in search of food, and then at night are all brought inside of the city and made into one fold under the care of the sheep owner. Let us watch for a moment one of those flocks of sheep as it browses along the hill-side in the bright sun-shine.

First comes the shepherd, not walking behind the sheep and driving them before him, as in this country, but going in front, while the sheep, who are wonderfully tame, follow at his heels. In the shepherd's hand is a long slender rod, and as he walks slowly in front he continually casts his eye over his shoulder to see that the sheep are all following him.

Should he notice one straying off the path or loitering, he stretches out his rod, and with it gently guides the sheep back into the line. And so when the sheep in "the song" talks about the rod, he refers to the guidance of the Shepherd.

But suddenly there is a terrible commotion in the flock! The sheep run hither and thither, and in a moment the flock is scattered. We see at a glance what has frightened them—a fierce ravenous wolf has sprung into their midst. Now look at the shepherd. Flinging aside his rod, which would be of no use as a weapon against the wolf, he seizes a thick knotted staff or bludgeon which he always carries slung to his belt, and with that he attacks the enemy, and with one well directed blow breaks his skull and lays him dead on the ground. And so when the sheep in "the song" talks about the staff, he refers to the protection of the Shepherd.

Did you ever see anyone die? What did that person need? Was it not exactly what you will need when you come to die? And what is that? Two things. One of which is a guide to conduct you through the dark and unknown valley of the shadow of death. And you will need something more; a mere guide will not be enough. When passing through an enemy's country a guide is certainly very useful, but what is still more valuable is a protector, one who can ward off the enemy, and bring us to our journey's end in safety.

Yes, those two things, guidance and protection, we shall each one sorely need as we go through the dark valley of the shadow of death. And these two things will each one of us have who is a sheep of the Good Shepherd. He tells us who are His sheep—"My sheep," He says, "hear My voice, and follow Me." Are you one of His sheep? Do you hear and obey His voice as He cries to you "Come unto Me?" Are you following Him, walking in His footsteps? If you are, then you can say what no unsaved soul can say, what none but sheep of the Good Shepherd can say,—"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." I have Thy guidance, for Thou the great Sheep-owner dost say, "The Good Shepherd goeth before his sheep,"—and I have Thy protection, for Thou dost say, "My sheep shall never perish, neither shall any one pluck them out of My hand."

Thy rod of guidance and Thy staff of protection they comfort me.

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How One Died for 620.

BY SAMUEL BLOW.

In the early part of November, 1882, we were startled by a telegraphic message from America of a thrilling story of courage and self-sacrifice on the part of an engine-driver named Joseph A. Seig. From information published in the daily papers, it appears that on a Lord's day the Pennsylvania railway train left the City of Jersey freighted with 620 passengers. While the train was dashing along at the rate of thirty-five or forty miles an hour, the furnace door opened in some unaccountable way, and the flames leaped out with such suddenness and force that before anything could be done the car nearest the engine caught fire, and drove Seig and the fireman from their posts. After the men had clambered over the tender into the car, it was discovered that the engine had fouled the spring of the air-brake from the car, and there was no possibility of stopping the train. On it kept running, unguided and unprotected,

straight to its apparent ruin, spreading horror and consternation through the hearts of the passengers, as they saw the flames increasing in intensity, and heard the crackling of the burning car, and for a while their doom seemed inevitable. As the horror of their situation gradually crept over the brave engine-driver, without the slightest hesitation he retraced his steps from the burning car across the red-hot tender, and rushing through the blinding smoke and rapidly accumulating flames, he succeeded in stopping the train. The poor fellow, to lessen his agony, climbed in despair into the water tank, where the fireman found him with his clothes burnt from his back, and his whole body terribly scorched by the remorseless flames. Shortly after they had carried his charred body to the hospital, the poor fellow passed away amid much agony, having thus heroically laid down his own life to save the lives of his fellows.

Beloved reader, does not this instance of modern heroism remind you of One who sacrificed His own life to save a world from a more terrible and fearful

doom than that of a burning train, and who suffered a more cruel and excruciating death than the brave Joseph Seig; for He hung on Calvary's Cross, suffering the dire wrath and the hiding of His Father's face, crying, "My God! My God! why hast Thou forsaken Me?" But why was he suffering there? Why was he hanging on that accursed tree? Why was he dying such a cruel death? Did He deserve it? No! Was it for His own sins? No! Who was it for, then? Why, for a sinner such as you, dear reader. For, "While we were yet sinners, Christ died for the ungodly."

Thus out of love to a poor, perishing, dying world, rushing madly on to a never-ending, burning hell, the Christ of God voluntarily gave up His own life—dying an accused death on the cross—that He might save eternally every sinner who trusts and believes in Him. Can you say, by His death you are forever and eternally free from the judgment of sin, and delivered from the wrath to come?—because you have trusted in Him—because you

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have believed in Him. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised Him from the dead, thou shalt be saved." Yes, saved from a burning hell, saved from the wrath to come, saved for time, and saved for eternity. Then you will be able to say experimentally:

"There is no condemnation,
There is no hell for me;
The torment and the fire
Mine eyes shall never see."

And with the Apostle Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me (Gal. ii. 20). And as Seig saw the danger and acted promptly, so we would entreat all who are not safe to promptly flee from the wrath to come.

Two Great Storms Predicted.

BY FREDERICK A. BANKS.

Many years ago several sailing vessels left a port in China laden with a "new season's" tea, and it was an understood thing that the vessel which arrived first for the London market should receive a sum of money to be divided proportionately among the captain, officers and crew.

As one only of these vessels specially concerns the story, we shall now proceed to give a faithful narration of what transpired upon it.

For a few days everything went well; the weather was all that could be desired, and a prosperous voyage seemed to be before them.

But one morning the captain, who had been on deck, returned to his cabin, and as he was about to seat himself for a rest, his eye caught the weather-glass. To his surprise it indicated a storm, and he hurried on deck to scan the horizon.

Carefully and patiently he watched the sky, but failed to observe the slightest confirmation of the warning he had received. No clouds were apparent, and the sea was calm. What should he do? "Perhaps," he thought, "something has happened to the glass. I can see no symptoms of a storm, and I can't afford to waste time." Thus musing to himself, he made up his mind to wait a little, which he did.

An hour or so afterwards he returned to the cabin, and this time the glass spoke more significantly than before—Storm. More perplexed than ever, again he went on deck and narrowly watched the sky. Still no signs there; nothing to indicate the disturbing elements which assuredly existed. The captain hesitated; a conflict began in his mind—should he be guided by the old glass and prepare for the storm, or trust to mere appearances?

The gold awaiting the first arrival was surely tempting at this moment, and a spirit of covetousness said, "Never mind the glass; it's not to be relied upon today. Is not everything bright and fair?"

On the other hand, his better judgment whispered, "Be careful; that old glass has never been wrong in the past. You had better trust it now; it's the safe course." And this he decided to do.

Immediately afterwards he shouted out: "Take every stitch of canvas in; there's a storm coming!" In an instant every eye on board was turned upward, and the men, like their captain previously, looked in vain to see any sign of a storm.

Surprised at the absence of any warning where they most expected it, and regarding the captain's orders as unreasonable, the sailors began to murmur and rebel.

The captain, fearing an open mutiny, pleaded with the men; and, partly by expostulation and partly by his authority,

they, reluctantly enough, proceeded to obey his commands.

Scarcely were the sails taken down, when quite suddenly the heavens became overcast with the densest clouds, the winds blew a hurricane, and they experienced a storm concerning which the captain afterwards remarked, "I never witnessed the like of it, either before or after, in all my experience."

Had he not heeded the warning, in all human probability, all would have perished. In fact, strange and unaccountable as it is, his was the only vessel which ever reached England, out of those which had left China on the occasion to which we have referred. We do not linger to draw any inferences as to the probable reasons explaining the loss of these vessels, but we pass on at once to remark that the lessons which may be derived from this incident are both obvious and striking. If the reader of this paper is unsaved, we would entreat him to remember that he is sailing upon the great sea of time to a boundless eternity. Perhaps hitherto he has gone on indifferently, merrily engaging himself with things frivolous and sinful.

Oh, what prospect! Unsaved one, awake! awake! Rocked to sleep in Satan's arms, how inexpressibly dangerous is thy condition! Flee to the Rock of Ages. Don't trust appearances.

The old book, the trusty word of God, predicts a storm—an awful, eternal storm; it draws closer, closer. Away to Christ ere destruction overtakes thee, and your precious soul experiences the woes of those who bring upon themselves the vengeance of Almighty God.

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The Loss of the London.

BY G. S. JORDAN.

Many of our readers will perhaps remember the foundering of the steamship London, which happened in the Bay of Biscay on Thursday, January 11th, 1866, when over 220 men, women and children were hurried into eternity. When the captain told the passengers there was no hope of saving the ship, there was no shrieking, but all seemed to submit quietly to their impending doom. Mothers clasped their infants to their bosoms. Fathers gathered their children together. Husbands and wives embraced. Friend said farewell to friend, before they parted for ever in this world. Only one boat. Only one boat the port cutter, was left, all the others had been stove in, and this was given in charge of the second engineer. Sixteen seamen and three passengers got into her, and these were the only ones saved out of the sinking ship. We are told that as the boat was pulled away from the vessel, a lady, bareheaded, with dishevelled hair, and horror depicted on her face, called aloud, "A thousand guineas for a place in that boat!" but it was too late! too late!!

the boat was full, it could hold no more, and the lady went down with the wreck.

The above catastrophe must have been an awful one to witness. A sinking ship with over 200 people perishing in her, and only one little boat as a means of escape. It was impossible to save more than the boat could carry, nay! the lady could not buy a place even for a thousand guineas. What a different picture this to the eternal salvation that God has provided for sinners. The word of grace goes forth to all:

"Yet there is room,
 The Lamb's bright hall of song;
 With its fair glory
 Beckons thee along.
 Room, room, still room,
 O! enter, enter now."

Yes, this day of God's grace is still lengthened out, for he is not willing that any should perish. The Saviour provided is all-sufficient. The salvation offered meets every need. We may sing well at times—

"How vast, how full, how free the mercy
 of our God."

So vast is it that it takes in every creature, for Christ died for all. It takes in you, friend, if you are not yet saved. God

has put no one outside the circle of His mercy, for it enriches the world. The word is, "Go ye into all the world, and preach the gospel to every creature." So full, there is nothing to be added to it; it is complete in every way. Whatever their state may be, a hardened heart or a burdened conscience, it matters not. Here is that which is the very fulness of God himself to meet thy case. So free! yes, 'tis free as the air we breathe. Nothing to pay. Sound it forth to all the world that God's salvation is without money and without price. The veriest beggar that ever walked the streets can obtain it. Our blessed Lord Jesus has paid, by his own precious blood, the full redemption price that was demanded by our righteous, holy and just God. The penalty of sin was death; therefore he laid down the life that his father had given him, and met the awful doom of the sinner on the cross. "He was made sin for us, who knew no sin, that we might become the righteousness of God in him." We can never fathom the depth of those deep, deep sufferings he endured, when all the billows of God's fearful wrath against sin went over him, and when the dark waters of death came in upon his soul. Like Noah's ark, he was

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engulfed in the waves of judgment; but also like the ark going through the judgment, it found a resting place on the mount; so the blessed Saviour having passed through death, is now raised and exalted One, with the name given him which is above every name, and is seated at God's right hand, having found a place of rest on the father's throne. He is there not only as a Prince, but also as a Saviour, to give repentance and remission of sins to all who come to him. Friend, can I prevail upon you to come and accept him as your Saviour, and in him you will have this perfect salvation. When the father's house shall have been filled, then the door will be shut—the boat will have left the sinking ship. You may offer your ten thousand guineas for a seat then.

A MORAL MAN'S DISCOVERY.

At the close of one of the services in the Berachah Mission, New York, some two months ago when an invitation was given to all who desired prayer for their conversion to hold up their hands, a little girl was noticed urging her father to hold up his. He seemed disinclined to do so, being a sober, moral man, who thought he was good enough.

Eventually, however, he did so, and one of the workers entered into conversation with him. United prayer was offered on his behalf, and that night he was converted. He said at a subsequent meeting: "For forty years I have been going by churches and missions, looking up at them and passing on, but never thinking of entering, as I was utterly devoid of interest as to what was said or done in them. A few weeks ago my little girl began to come here, then her mother came, and after a while they got me to come. Well, I confess I liked the services and the people, and made up my mind to come again, and so I've been coming now for six weeks or more. I never thought but what I was a good man until after my little girl would have me raise my hand to ask for prayer, and one of these workers came to me and asked me if I had given my heart to God. I felt condemned at once, and realized my guilt, but still I kept at a distance from my Saviour. Then things came to such a pass with me that I felt that the matter had to be settled. I was in perfect agony; my state of heart and mind was indescribably wretched, but I cried to the Lord. He forgave my sins, and the peace which passes all understanding now fills my soul.

KIND WORDS.

Kind words, says Pascal, are easily and quickly spoken; they neither burn nor blast, and we have never heard of any mental trouble arising from them. Though they do not cost much, yet they accomplish much. They halfone's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flames of wrath, and make them blaze more fiercely.

Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and boisterous words, and warlike words.

Kind words also produce their own image in men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

1887. CHRISTMAS GREETING. 1887.

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THE STORM.

The day is done:—Mid deep'ning gloom
The warring tempests fiercely rise;
The winds exult at nature's doom,
And hurl their weapons through the
skies.

The day is done:—on wings of snow
The raging storm goes sweeping past,
Hurries whate'er can swiftly go
To seek a shelter from the blast.

The day is done:—The driving storm
The traveller 'wilders,—numbed with
cold,—
Hopeless he yields his stiff'ning form
To sheets of snow, and bed of mould.

The day is done:—The seaman furls
His straining canvas to the mast;—
His ship, the frantic billow hurls;—
One thought of home,—one prayer,—
the last.

The day is done:—How happy we:—
As gather round, my love and pride
The children sporting at my knee,
The mother by the father's side.

The day is done:—Mid deep'ning gloom
And warring powers of death and hell
We rise thro' death to deathless bloom,
Secure from storms, where all is well.

The day is come:—The heavenly morn
Reveals the lovely face and form
Of Him in Bethlehem's manger born,
Whose "Peace" give endless "calm"
for storm.

—*Pastor's Evening at Home.*

Seven Things to Hold Fast.

1. That which is good. 1 Thess v. 1.
2. The faithful word. Titus i. 9.
3. The form of sound words. 2 Tim. i. 13.
4. The confidence and rejoicing of the hope. Heb. iii. 6.
5. The profession of our faith. Heb. x. 23.
6. That we have, that no man take our crown. Rev. iii. 11.
7. The unfaithful, hold fast and repent. Rev. iii. 3.

Seven Things Worth Knowing.

1. We know that the Son of God is come, and hath given us an understanding that we may know Him that is true. 1 John v. 20.
 2. We know that He was manifested to take away our sins. 1 John iii. 5.
 3. We know that we have passed from death unto life, because we love the brethren. 1 John iii. 14.
 4. We know and believe the love that God hath in us. 1 John iv. 16.
 5. We know that He abideth in us by the Spirit which he hath given us. 1 John iii. 24.
 6. We know that all things work together for good to them that love God. Rom. viii. 28.
 7. We know that if our earthly house of this tabernacle were dissolved we have a building of God—an house not made with hands, eternal in the heavens. 2 Cor. v. 1.
- And hereby we do know that we know Him, if we keep His commandments. 1 John ii. 3.

Eight Loving Hints.

1. Come by faith to the blood of Christ, yea, to Christ himself, that your sins may be pardoned. Lev. xvii. 11; Heb. ix. 14, 22; Eph. i. 7.
2. Seek by prayer the help of the Holy Spirit. Luke xi. 13; Rom. viii. 26.
3. Try to recollect continually that God is always present, knowing every thought you think, every word you speak, and observing everything you do. Prov. xv. 3; Psalm cxxxix. 2; Ezek. xi. 5; Heb. iv. 13.
4. Live upon Christ as the life-giving root of all true holiness. John vi. 15; Col. ii. 3.
5. Before you speak, ask these three questions:—Is what I am going to say true? Is it useful? Is it kind? Psalm cxx. 2; cxli. 3; Prov. xv. 1; Eph. iv. 6.
6. Pray for a calm and thoughtful state of mind, trusting always in the Lord, for you know not what a day may bring forth. Job xxii. 21; Isaiah xxvi. 3; Hag. i. 5; Matt. xi. 29.
7. Remember, if religion has done nothing for our tempers, it has done little for our souls; therefore, be kind, merci-

ful, cheerful, meek and affectionate Rom. xiii. 10; James i. 26; 1 Peter iii. 8

8. Work, while it is called to-day, for the glory of God and the good of men. John ix. 4; 1 Cor. x. 31; Gal. vi. 10.

It is well known that the antipathy, not to call it by a harder name, of upright and thoughtful Germans to the French is largely based upon their conviction of the prevalent demoralization of that people. The domestic virtues so general and so honored in Germany have been sadly wanting in France, and frivolity, laxity, and more gross corruption are the legitimate results. It would seem that the intelligent and influential leaders of thought in France would heed the lesson it has learned at great cost, that in weakening the foundations of virtue in its youth and in its homes it has sapped the sources of its strength. And yet they allow the wide-spread circulation of corrupt thought through the low novels and blasphemous papers and pictures to which even children have unrestricted access, helping to produce that precocity in evil which their wisest men ought so much to dread. More than that, the municipal authorities of Paris during the season hire the Odeon Theatre and give free tickets to the boys and girls of the communal schools to go to the play on Thursday afternoon, where the theatricals performed are often such as no boy or girl should witness. It is positively asserted that through these plays children are initiated into vice and into scorn of religion. It is sad to think that the officials of that great city not only wink at the existence of evils which they ought to suppress by all the power of law, but even take pains to create the appetite for exciting spectacles which when indulged will so often tend to sensuality and vice.

He enjoys much who is thankful for little.

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Comfort to Mourners.

I will restore comforts unto mourners.
Is. 57:18.

Mine eye mourneth by reason of affliction. Ps. 88:9.

Blessed are they that mourn; for they shall be comforted. Mat. 5:4.

I am troubled; I am bowed down greatly; I go mourning all the day long. Ps. 38:6.

I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. Is. 13:15.

Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? Ps. 42:9.

The Lord has sent me to bind up the broken hearted, to comfort all that mourn, to give unto them beauty for

ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Is. 61:1-3.

Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness. Ps. 30:11.

JOY IN SORROW.

Sorrowful yet always rejoicing. 2nd Cor. 6:10.

Weeping may endure for a night, but joy cometh in the morning. Ps. 30:5.

Blessed are ye that weep now, for ye shall laugh. Lu. 6:21.

They that sorrow in tears shall reap in joy; ye shall weep and lament, but your sorrow shall be turned into joy, and your joy no man taketh from you. John 16:20-22.

He that goeth forth and weepeth, bearing precious seed shall come again with

rejoicing, bringing his sheaves with him. And the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Is. 35:10.

And they shall not sorrow any more at all. Jer. 31:12.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Rev. 7:16-17.

And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21:4.

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NINE PINS.



**HERE
ARE MY
HEAD
QUARTERS**

LOOK!

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A Full Line of Gold Rings, Silver Jewellery, Rolled Plate Brooches, Sets Earrings, Pins, Cuff Buttons,
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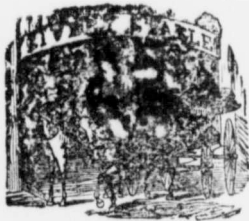
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