

BEHOLD THE LAMB OF GOD



C. SANDHAM SC.

# OUR MISSION

Published by the TORONTO WILLARD TRACT DEPOSITORY, TORONTO, CANADA.

Vol II.

MAY 1, 1886.

No. 16.

## Robert Moffatt, D.D.

SCOTLAND has given to the church of Christ some of her best men—men who have fought with distinguished bravery in the foremost ranks of the soldiers of the Cross. Of this number, Robert Moffatt was one. He was born at Ormiston, in Haddingtonshire, or East Lothian, in 1795. Though this was his birth-place, he spent the greater part of his youthful days at Carron Shore, near Falkirk, where his father held an appointment in the Customs. When but a lad he was induced to try sea life; but one trial was sufficient, and he returned to school. On leaving school he was apprenticed as a "Scotch Gardener." His parents were Godly people. It was the mother, however, who took most pains in imparting instruction to the lad of a positively religious nature. Like the mother of Timothy, and tens of thousands of Christian mothers since

her day, this excellent woman had set her heart upon his knowing from a child the Holy Scriptures, believing that they were able to make him wise unto salvation, through faith which is in Christ Jesus. She used to talk to him about the progress of the Gospel; and as the labours and hardships of the Moravian Brethren, in Greenland, were at that time exciting much interest, she endeavoured to inform the child's mind and fire his heart with the story of their adventurous mission.

When but a youth, he left Scotland to take a position as gardener in Cheshire, in England, and it was while there the circumstances occurred which led to his consecration to the missionary cause. One calm summer's evening he was walking along the road, a placard caught his eye. Two lines arrested his attention; they were, "London Missionary Society," and "Rev. Wm. Roby, of Manchester." These two



ROBERT MOFFATT, D.D.

lines changed, and henceforth governed, his whole

## 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.

life. The meeting had already been held, but he could not rest till he resolved to go to Manchester, seek out Mr. Roby, and tell him all that was on his heart. He did so, was kindly received, and, suffice it to say, after preliminary examination, &c., he was accepted by the Directors of the London Missionary Society for service in Africa. In October, 1846, he was publicly set apart to the work, and on the last day of that month sailed for Cape of Good Hope. At once the ardent missionary commenced that which was for him a life work. Fifty-two years did he labour incessantly for the Master, amid difficulties and dangers which would have daunted other men. He made it his one great business to benefit the poor Africans, both for the present life and that which is to come. His motto was that of the Apostle Paul: "This one thing I do." Of course it is impossible in the brief space at our disposal, to even touch upon the salient points in his career.\* During his fifty-two years missionary career, he paid but one visit to England, and that for the purpose of superintending the publication of the New Testament in the Sechuana tongue.

On his return to Africa he was accompanied by several new workers, among them his future son-in-law, the renowned missionary traveller, David Livingstone. Not the least among the honors which cluster round the name of Moffat, is that of having given the Bible to South and Central Africa. He did for the interest of those vast regions what Morrison had done for the natives of China, Carey and Marshman for the races of India, and other missionaries for the people of other lands,—placed in their hands the word of God in their native tongue. To him was given the rare and unspeakable pleasure of living to translate the whole Bible into the barbarian dialect of South Africa. Prior to his first entrance into the mission field, he made the acquaintance of and became engaged to Miss Smith, who subsequently sailed for Africa and they were married at Cape Town. She was his faithful and loving companion for upwards of 50 years of his life in Africa, and returned with him at the close of his missionary work, and after a short illness, died January 10th, 1871.† In the beginning of 1870, Moffat at the age of 65 years closed his life's labor, on the African continent. He reached England, July

25th, of that year, and in August 1st was welcomed by the Board of Directors at the London Mission House. In his address he said, "When I went out to Africa I went out for life; when I gave myself to the missionary enterprise it was to live and die in the service. I always anticipated I should leave my dust to mingle with those whom I have been instrumental in gathering from among the heathen, and who are now participating in the glories of the heavenly world, but it has been ordered otherwise, and now I shall do all that in me lies for the advancement of the missionary cause. I shall not fail, wherever I am, to use all the means within my power, by presence or word, to advance that grand cause to which I devoted my life." Faithfully did he perform that promise, and his ringing, soul inspiring words have been owned of God, to the arousing of a missionary spirit in many who have since gone forth with the Word of Truth to heathendom. But the end was now drawing nigh, and at half past seven on the evening of Thursday the 10th of August, 1883, he passed away, leaving a name which will never be forgotten, and an example which can never (among men) be excelled.

## He Knoweth.

**H**E knoweth what I need, my father knows !  
 Oh, sweet and blessed is the confidence  
 His children have in Him, the Lord of all,  
 The Maker and Preserver of the worlds,  
 The Mighty yet the loving One, my God.  
 My poor and trembling heart finds refuge sweet  
 Beneath the shadow of His father-hand,  
 And yields up every wish and thought beside,  
 Still longing to abide shut up in Him,  
 Watching His eye and listening to His voice.  
 Not always have I thus been free, at rest,  
 Serving by only listening to obey ;  
 But busy seeking here to work, and there  
 Looking to gather fruit; and fretting sore  
 Because my path of usefulness seemed closed.  
 My path was closed, but His path was opened up,  
 And His voice sweetly bade me walk therein;  
 Then I arose to go, not readily.  
 Desiring that the purpose might be changed  
 And I might follow in the way I chose.  
 My love went out to earthly treasure fair,  
 "And surely," said I of my wayward heart,  
 "Her truest rest shall be in gathering that,  
 Then ever working on with added joy,  
 And zeal for God drawn from this pleasant spring."  
 With earnest prayer and would-be powerful faith  
 The thing I wished I wearied to obtain,  
 But found it not, till God, in pitying love,  
 Showed He, who knew the best my deepest need,  
 Would, when I waited, grant a full supply,  
 My springs are all in Him, no creature good  
 Has power to come between my Lord and me,  
 No anxious thought but blissful helplessness,  
 And hope and gratitude filled up my breast,  
 For He, my heavenly Father, is my all.

\* We recommend our readers to secure a copy of the "Life of Robert and Mary Moffat," a work replete with interest and which cannot fail to fire the Christian heart. For sale at the Toronto Willard Tract Depository.

† In another issue we shall give a portrait of Mary Moffat and a brief sketch of her career.

God is able to make all grace abound toward you.—2 Cor. ix. 8.

**OUR COLUMN FOR PREACHERS AND TEACHERS.**

BY REV. JOHN MCEWEN, Lakefield, Ont.

[May 2.] **Jesus at the Well.** [John 4: 5-26.]

John the Baptist is still going on with his work of preparing the way for the Messiah, but has removed from Bethabara to Aenon; and the disciples of Jesus are also baptizing. The Pharisees try to set the disciples of John and Jesus as rivals to each other, chap. 3: 22. This fact led Jesus to withdraw to Galilee; and while the Jews generally went north by the east of the Jordan, Jesus takes the more direct course through Samaria. v. 4. Hence the instructive incidents of this lesson. The historical setting of the place and people should be fully mastered and well rehearsed. Read Gen. 48: 22; Joshua 24: 32.

**THE SAMARITAN WOMAN.**

To the pure-blooded Jew, the Samaritan was an abomination—foreign intruders on the promised territory—religiously unclean, and loathed. They were, with the Jew, rivals in Temples and worship, and accepting only the five books of Moses.

**CHRIST SEEKS TO GAIN THE WOMAN BY ENLIGHTENING HER.**

He asks of her water to drink. v. 7. His sweetness, courtesy, composure, tenderness, go far to interest by pleasing surprise, this coarse mannered, adulterous, wicked woman.

**FAITHFULLY OBSERVE** the interest in the terms by which she addresses Jesus: "Thou being a Jew"—scorn; "Sir," or Rabbi—respect; "Sir and Prophet"—respect and reverence; "The Messiah"—reverence deepened to worship and faith. vs 9, 15, 19, 29.

Christ's kindly manner and sympathetic spirit had much to do with His success in impressing and enlightening the woman.

**CHRIST'S METHOD OF RECLAIMING THE WOMAN.**

Christ's passion for doing good, and seeking out the worst classes, is illustrated here. Luke 15: 1; John 4: 34.

1. **HE REVEALS HIMSELF AS THE MESSIAS**, which He declined to do to the Pharisees—not merely on the ground of expediency, but because this woman, with all her social degradation, had an appreciative anxiety about the promise of the Messiah.

2. He offers her drink—the Holy Spirit under symbol. Chap. 7: 37-39.

3. He declares God to be a Spirit—seeking after spiritual worshippers.

4. He sets aside all controversial questions about persons, and places—and services—for these three **VITAL FACTS**.

Our Sabbath schools need teaching on worship—and the Father seeking heart service.

[May 9.] **Sowing and Reaping.** John 4:27-42.

The disciples had been to the village to buy bread; and Jesus had been enlightening the woman who had come to the well, just as He disclosed to her that He was the Messiah, they returned and marvelled that He talked with the woman, contrary to Jewish customs and Robbinical teachings, v. 27.

The woman in her zeal forgot her errand, and Jesus forgot His weariness and hunger.

**THE INSPIRATION OF THE INTERVIEW**

gives the woman a mission to her fellow citizens. "Come see a man that told me all that I ever did. is not this the Christ? Her heart is full, and to her this is quite clear, but she does not wish to be too positive

**JESUS INSTRUCTING HIS DISCIPLES ABOUT THEIR WORK** v. 31-38.

The disciples press Him to eat, but He declines (v. 32.) They are embarrassed by His refusal (v. 33,) and He intimates that His work at this juncture is of so much interest and importance that He says: I am strengthened by Divine food, "I am eating of food ye know not." The highest strength—and the deepest satisfaction is doing the will of God at every instant, as it is made known and continue in it until the consummation.

**THE FIELDS WHITE TO HARVEST.**

A reaping time in Samaria has just commenced. There has been good seed sown; and as we sow we reap—sparingly or bountifully. The worker gets wages—in doing the work in seeing the work done, and blessed. "Fruit unto eternal life, for others led to Christ, and for Him who tells of Christ, or leads to Christ and their faithful labour is rewarded vs. 36, 37, 38.

**THE TWO DAYS AT SYCHAR.**

It is one of the most encouraging records in the ministry of Christ, an ingathering of great interest and significance and of a class least expected and least privileged. *Note well.* The woman's faithful testimony was the beginning of faith in others, leading them to Christ and by coming, their faith grew so that it rested not on the testimony of the woman, but what they heard and saw and experienced for themselves vs. 41-42.

It is interesting to observe the advanced views they present, "truly the Messiah, the Saviour of the world" Lifting up and leading out to Christ and men.

**Analysis of the New Testament.**

Historical.	}	Matthew..... Establishment of Christianity.
		Mark..... " "
		Luke..... " "
		John..... " "
		Acts..... Diffusion of Christianity.
Hortatory and Expository.	}	Romans..... Exposition of Christianity.
		Corinthians, I, II.... " "
		Galatians..... " "
		Ephesians..... " "
		Philippians..... " "
		Colossians..... " "
		Thessalonians, I, II... " "
		Timothy, I, II..... " "
		Titus..... " "
		Philemon..... " "
		Hebrews..... " "
		James..... " "
		Peter, I, II..... " "
John, I, II, III..... " "		
Jude..... " "		

Prophetic. } Revelation..... Fortunes and Destiny of Christianity.

[FOR OUR MISSION.]

## The Power of the Believer's Position.

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

### I.—FOR SELF-DENIAL.

WHEN we come into the clear consciousness of our position before God as forgiven, accepted, adopted, there is a mighty power issuing from this consciousness for such a life as God enjoins upon us. It is only as this consciousness is ours that a holy, happy, gracious life is possible to us. It is only as we realize our position that the promises, the warnings, the exhortations, the revelations of God's Word can come home to us, and stir us to hope and fear, and activity and rejoicing. Let a man remain in the dark as to what faith in Christ gets for him, and what effect can it have on him? None. No advantage, no profit comes to him. But let him take in the truth touching his position in God's favour, and his whole being is gladdened, and his life is glorified. And out of this consciousness of blessing there comes a beneficent power that clothes him as with a garment and affects all his activities. Being saved by faith in Jesus there is a saved life to be lived. It is written of the Lord: "Thou shalt call His name *Jesus*, for he shall save His people from their sins." This He does on a plan, a plan plainly revealed to every simple-hearted reader of the Bible. A plan from which He never swerves in all His treatment of men. As a physician seeks the cure of his patient by his prescriptions, so Christ seeks the salvation of those who believe in Him by the enforcement of his commandments. It is in reference to this that Paul is speaking when he says of the Romans, "For your obedience is come abroad unto all men." Our Lord refers to the same matter when He says: "*If a man love me he will keep my words*". Foremost among the words of Christ is this, "Whosoever will come after me, LET HIM DENY HIMSELF, and take up his cross and follow me." Self-denial is the first Christian act. It opens the door to all the beautiful graces of the Christly character. It makes them all easy of performance. It breaks down the strong barrier of self-will, self-conceit, self-seeking, selfishness. It crucifies self—Nails it to Christ's cross and says: "You must die there; I must be delivered from you; you stand in my way; you hinder me in my duty to the Master; you prejudice me in matters in which I should be free; you pervert my judgment; die therefore on the cross that bore my sins." The crucifixion of self is true self-denial, and this setting aside of self leaves room for Christ to come in and be all in all. Paul says "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." Self-denial puts us in our true place. It strips us of all honor or glory. It gives the Lord the honor

due unto His name. It balances accounts for the believer. "They that are Christ's have crucified the flesh with its affections and lusts." Walking in the Spirit we shall not fulfil the lusts of the flesh. The Spirit leads us right up to the door of self-denial at the very beginning of our Christian course. If we deny the Spirit's teaching and impulse, and try to get along without self-denial, then our life is full of failure and misery. Self-indulgence never yet brought any real good to men, any heavenly blessing, only evil and that continually. A pampered self is proud, and pride always goeth before a fall.

He in whom self reigns cares little for Christ. He permits a rival to hold the place of power. But one may say is it not exceedingly hard to do this? Not if we are holding fast to our standing in the grace of God. In that, we lay deep and solid foundation for this act, for we regard ourselves as His. We yield ourselves unreservedly to Him in return for the "*Mercies*" to which we are indebted. Self-denial sends its roots into the ground. "I am not my own, therefore I must obey another. Having begun a good work in me He must perfect it, and in carrying it out I must do all that He wills; and if the setting aside of self is the first and preparatory act, then self shall be denied and held fast under the sentence pronounced upon it.

Out of this come all the graces of the Christian character. This is the door through which they come in troops, joining hands as Peter describes them, 2 Pet. 1:5-7. This is the great secret of a successful Christian career. This is the particular meaning of that beautiful hymn we often sing:

"Oh to be nothing, nothing! Only to be His feet,  
A broken and emptied vessel, for the Master's use made meet.  
Emptied that He might fill me, as forth to His service I go;  
Broken that so unhindered His life through me might flow."

As we look to Jesus what incitement we have to self-denial, for He pleased not Himself, Rom. 15:3. For our sakes He became poor, 2 Cor. 8:9. He made Himself of no reputation, Phil. 2:7. He endured the cruelty of the cross and despised the shame that He might redeem us, Heb. 12:3. And all that was easy because the underlying principle of His earthly life was, as He Himself tells us "I SEEK NOT MINE OWN WILL." John 5:30. If we as believers in Him follow His steps, we shall not seek our own will. What do we pray in the model prayer, is it not "Thy will be done." That prayer which secures for us and all men the highest possible blessing, just brings us in the realm where the air is sweet, the sunshine gladdening, the voices of men musical and helpful, the *realm* of self-denial.

### The Gospel.—John 3:16.

God so loved the world that He gave His  
Only begotten  
Son that WHOSOEVER believeth on Him should not  
Perish but have  
Everlasting  
Life.

[For OUR MISSION.]

## "Truth in a Nut Shell."

By HAROLD F. SAYLES, Evangelist.

### 7.—WHEN TO BE SAVED.

If you want to be saved, *now* is the time, because *it is God's time*. He would not have you delay one moment, because He knows your peril. Hear His voice.

"Behold, *now* is the accepted time; behold *now* is the day of salvation." (2 Cor. 6: 2.)

"*To-day* if ye will hear his voice, harden not your hearts." Heb. 3: 15.

What are you waiting for? To better yourself? This will be a waste of time, as we have learned that your *trying* and *doing* and *working*, will not even help to save you. Do you say, *there is time enough*? How do you know it? God says,

"Boast not thy self of *to-morrow* for thou knowest not what a day may bring forth." Proverbs 27: 1.

Is it on account of your business? the desire to make money?

"What *shall* it profit a man if he gain the whole world and lose his own soul." Matt. 8: 36.

"Seek *the first* the kingdom of God and His righteousness, and all these things shall be added unto you." Matt 6: 33.

Attend *first* to your soul's salvation. It is more important than making money, enjoying the world, or "having fun." Are you waiting for the feeling that some say they have? If so, you are likely to continue to wait, and if you were to live on for all eternity as you are now living, you would never have it, because it is a feeling that comes into one's soul only upon the acceptance of Christ. It is not so much your *feeling* you are a sinner, as the *fact* that you *are* one, that should lead you to accept Christ *now*. A man may have the deadly poison of disease in his blood, his physician tells him that if he does not take a certain remedy *immediately*, he cannot hope to live but a short time. The man does not say, "Doctor, I suppose you know all about my case, and that I cannot live with this disease, but *I cannot feel it*, and so I do not care to take your remedy. If the man is sane, he will at *once* follow his physician's advice, and take the remedy. You have the poison of sin in your soul; more than that, you are dead in *trespasses and sins*." Eph. 2: 1. You *know* this because *God's word says so*, although you "*cannot feel it*." Knowing this to be a *fact*, act wisely and accept the remedy, which is Christ Jesus. Show the same common sense in caring for your *soul*, that you would in caring for your body. The spiritual Physician, knowing your need, says:

"Come *now* and let us reason together, though your sins be as scarlet, they shall be white as snow." Isa. 1: 18.

No one can say, after reading this verse that they

cannot come because they are such sinners, though their sins be "*as scarlet*" or "*red like crimson*," they shall be "*as white as snow*" and "*as wool*."

"Choose you *this day* whom ye will serve." Joshua 24: 15.

If Christ is worth accepting as a Saviour, He is worth having *now*. If He will help us to die, He will help us to live.

## English Versions of the Bible.\*

**T**RANSLATIONS of the Psalter and of some other parts of the Bible, were made in the thirteenth century, or earlier.

1380.—*Wycliffe* translated the New Testament from the Latin Vulgate. His followers added the Old Testament.

1525.—*Tyndale's New Testament* was printed at Cologne. Many copies of it were publicly burnt by order of the Bishop of London.

1535.—*Miles Coverdale* translated the whole Bible from the Latin Vulgate and the German, probably under the patronage of Thomas Cromwell. This was the first version of the whole Bible published in English. It was probably printed at Zurich.

1537.—*Matthew's Bible*. A fusion of the two translations of Tyndale and Coverdale, by John Rogers. This was begun abroad, but the printing was eventually undertaken by Grafton and Whitchurch, of London. It was published with the king's license, and was the first "Authorised Version."

1539.—*Taverner's*, an expurgated edition of Matthew's Bible, edited by Taverner at the instigation of the ecclesiastical authorities.

1539.—*Cranmer's*, or the *Great Bible*. A new edition of Matthew's Bible, revised, and compared with the Hebrew, by Coverdale and others, and published in England under the sanction of Cranmer.

1560.—*The Geneva Bible*. Published by the refugee reformers at Geneva, and for half-a-century the most popular of all English versions.

1568.—*The Bishop's Bible*. A revision of the Great Bible, made at the suggestion of Abp. Parker, by fifteen theologians, eight of whom were Bishops. A second edition appeared in 1572.

1582.—*The Rheims Version of the New Testament*. This translation was made from the Vulgate. A companion translation of the Old Testament was published at Douai in 1609-1610.

1611. *The Authorised Version*, translated from the Hebrew and Greek (by order of James I) by forty-seven divines, each taking a portion, which was revised by the whole body. This, from its great excellence, superseded all preceding versions.

1881.—*The New Testament, being the Version set forth, A. D. 1611, compared with the most ancient authorities and revised*. The Old Testament was published in 1885. These form the Revised Version.

\*From "Helps to the study of the Bible. Comprising all the Additional Matter contained in the Oxford Bible for Teachers."—For sale in different styles at the Toronto Willard Tract Depository.

[For OUR MISSION.]

**"WHOSOEVER WILL."** Rev. 22 : 17.

**"NOW is the Accepted Time."**

2 Cor. 6 : 2.

"Whosoever will" may come,  
Jesus calls to-day ;  
"Whosoever will" may come,  
Open is the way,  
Jesus calls, in joy and gladness,  
Jesus calls, in care and sadness,  
Jesus calls us now—to-day.  
"Whosoever will."

"Whosoever will" may come,  
Open is the gate ;  
"Whosoever will" may come,  
No one needs to wait.  
Jesus calls from sin and sorrow,  
Calls us to a bright to-morrow,  
Jesus calls us now—to-day.  
"Whosoever will."

"Whosoever will" may come,  
There is naught to pay ;  
"Whosoever will" may come,  
Freely come to day.  
Jesus calls us now to come,  
To pardon, blessing, peace, and home,  
Jesus calls us now—to-day.  
"Whosoever will."

KATIE.

[For OUR MISSION.]

**A Voice from a Jail Bird.**

BY THE REV. T. BONE.

**A** JAIL Bird, what is that? Why, don't you know my friend? It is a man or woman who has broken the laws of our country, or who has been arrested on suspicion, and is kept in jail to await trial, and all over our country, every county has its cage or jail, and though they are clean and warm, yet it is a hard thing to be deprived of liberty, and to be locked up at night like so many wild beasts in a menagerie. These are some of the pay houses where men and woman get an instalment of their wages for *serv'ing Satan*. As I travel about in the winter, I visit a large number of these cages and tell the poor jail birds of something better than "*sin's wages*." The gift of God—eternal life in Jesus. And many have never heard of that gift before. They had been told that if they were good they would go to Heaven, but if they were bad that they would go to Hell. Some have heard of the sweet story of old, of Jesus and his love, but have wandered away, got caught in the snare of bad company, done something wrong, found out and put in jail, where they get time to reflect on their past lives, and by God's grace are sometimes brought back again to the paths of righteousness. I would like to tell of one who may be called the

Prodigal restored. In the middle of January last, I visited St. Thomas, paid two visits to the jail. (I may say that I am always courteously received by the jailor and allowed the privilege of seeing the prisoners whenever I call during the day.) Among one of these prisoners was one who seemed to be about the middle of life. He sat and listened with marked attention, and as I was coming away he warmly grasped my hand and with the tear in his eye said, "I thank you for com'ng and for what you have said to us, and by the grace of God I am resolved to lead a new life, for I am a backslider, I know better. He told me his name, and as I felt deeply interested in him, I wrote a letter full of Christian counsel and also sent a number of tracts to him, which he thankfully acknowledged, also expressing his gratitude for having helped him back to the fold again. He writes as follows :

"Dear Friend,—I received your books, tracts; also, your letter. With much pleasure I read them all. I remember you daily at the throne of grace, and I have no doubt that you are doing the same for me and my family. As you wished to know where I was brought to a knowledge of the truth, I may tell you that it was in Scotland, when a young lad of 19 years old. My father was an elder in the Presbyterian Church, always gave me good counsel, so did my dear old mother. I will never forget one night after I went to Edinburgh, I went into Crubber's Close Mission. I heard a man like yourself speak from the text, 'How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not.' These words came home to me in great power. I took pleasure in meeting with God's people, would take part in prayer meetings. I was young and simple at that time ; but I am sorry to say that I have fallen away from my first love since I came to this country ; but God has not left me ; He is making all things work for my good, I have handed all my affairs over to Him, who is 'mighty to save.' I leave it all with Him, 'not my will but Thine be done.' I am getting old and not very strong, but it is all in good hadd, no difficulties in any case can baffle Him ; no crookedness or deformity in any of our past development can in the least mar His perfect work that He will accomplish if we will only put ourselves absolutely into His hands and let Him have His own way with us. His gracious promise assures us of a welcome: "I will receive you graciously, and love you freely for mine anger is turned away." I sometimes feel downhearted, but still I will trust. I have times of sweet fellowship with Jesus in my cell. Pray for me that I may be kept from falling when I go out again into the world. I shall be glad to hear from you again."

Is not this experience a true commentary on the text, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." It also magnifies the wondrous grace and long suffering of God in watching over and bringing back His wandering one. May none despair of being received

in the city of refuge; but rather encouraged to flee at once to the hope set before them in the Gospel. The voice of Jesus is still saying: Come unto Me and rest. "Lay down thou weary one lay down thy head upon my breast."

[ORIGINAL.]

## "Sodom Destroyed."

Gen. 19: 1-29

BY MISS DORA ALLEN.

Verse 1. "There came two angels"—Are not angels ministering Spirits, sent forth to minister to them who are heirs of salvation? Heb. 1: 14. Did not the Lord send them to His servant Lot, to show him the way of escape from the destruction of Sodom?

2. This verse is a fulfilment of the command of the Holy Ghost, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. 13: 2. The washing of the feet, was a general custom of the East. Does it not bring before us two scenes in our Lord's life specially? The first, where this common hospitality was denied to him. Luke 7: 44. The second, where He Himself condescended to wash the feet of His disciples. John 13.

3. This verse reminds us of another scene in our Saviour's life, when He was urged to come in, and tarry with His disciples, and when He was made known to them in the breaking of bread. Luke 24: 28. Do we invite the Saviour into our hearts, our homes? Is He ever a welcome guest at our feasts?

4-7. The wickedness of those amongst whom Lot was living, is seen in these verses. Mark the contrast between their conduct and His, and yet notice one sad thing, viz., how he identifies himself with them, instead of being thoroughly distinct from them, this is seen in the terms in which he addresses them, "brethren"—rather ought he not to have looked upon them as "enemies" for, were they not his Father's enemies. "Do I not hate them that hate Thee?—I count them mine enemies." Ps. 139: 21: 22.

8-11. "Who made thee a prince?" &c. His inconsistency of character had taken away any respect the might have had for him. See how when man's power fails, and his danger is great, the Lord shews Himself strong in the behalf of His servant, striking the enemy with blindness! A type of the Lord's ultimate dealings with the wicked, when they shall be "cast into outer darkness." Matt. 8: 12. Notice some other instances of sudden blindness being inflicted as a judgment. 2 Kings 6: 18; Acts 13: 11.

12. "Hast thou here any beside?" What a solemn question! Are all in whom we are interested safe? Are our relatives, our friends, our Sabbath scholars all saved? "Whatsoever thou hast" bring with thee to Jesus, the only safe refuge—this implies that we ourselves know the way to that Saviour. Do we?

13-14. The time had come for the threatening judgment to be poured out; yet they all went on as

usual, mocking the messages of love and mercy,—and is it not so now? How do we receive the messages we hear? As those who despise them, or as those who believe them?

15-16. "Arise"! What a rousing word! Don't be content to sit still, hoping that things are not so bad as they are said to be—but *arise*, cast away whatever hinders your running for your life to Jesus—linger not one moment. "*Now* is the accepted time—*now* is the day of Salvation." Arise therefore, *now*, and flee to Jesus, the sure resting place—the safe refuge.

17. "Escape for thy life"—all depends upon fleeing *now*—your soul is in danger—turn at once to Jesus, He promises "eternal life" to all who come, and that which He promises, He gives. "Look not behind thee;" for, if we are running *in earnest*, we dare not pause to look back—rather shall we say with Paul, "forgetting those things which are behind, I press toward" Jesus. The world's allurements, the world's pleasures, all left behind. "And stay not in all the plain" but "seek these things which are above," having your affections *there*. Col. 3: 1, 2.

18-22. In Lot's request being granted, we may take courage, and realize the truth of that promise, "He will fulfil the desire of them that fear Him." Ps. 145: 19. Let us remember too, that we have an High Priest, who is touched with the feeling of our infirmities. Heb. 4: 15.

23-25. The threatened destruction came, so soon as God's servant was safe—and are not God's judgments *now* delayed, simply till God's people (whom He Himself calls "the salt of the earth," Matt. 5: 13, on account of their *preserving* character) are safe, then shall the snares, fire, and brimstone fall upon the wicked, (Ps. 11: 6;) and they shall not escape. Oh may God lead us each one, *now* to Himself!

26-29. "His wife looked back"—how many seem to come out! How many make a profession, whose hearts are still in the world! How many are "almost" saved, yet "altogether" lost! Well may we take heed to our Lord's words, "Remember Lot's wife." Luke 17: 32. Let us see that "we are not of them that draw back unto perdition" but rather, that we are among them that believe, to the saving of the soul." Heb. 10: 38, 39.

From this history we may learn:—

1st. The danger of uniting with the world. It holds out many inducements, but destruction *shall* come upon it; therefore we must "come out and be separate" as saith the Lord, 1 Cor. 6: 17, that we be not "partakers of her sins." Rom. 18: 4. We are not called to go forth *alone*, for it is to meet Jesus *without* the camp. Heb. 13: 13.

2nd. We are all to act, as God's angels acted here, pulling those with whom we come in contact out of the fire. Jude 23. And seeking to save many brands from that burning, which is eternal. Zech. 3: 2.

3rd. We see the security of God's people, they are saved, though it may be "as by fire." 1 Cor. 3: 15.

## ITEMS OF INTEREST.

**T**HE Emperor William has a chapter from the Bible read to him every day immediately after dinner.

**I**F London did not have its four hundred city missionaries," said the late Earl of Shaftesbury, "it would require forty thousand more police."

**T**HE Gospel of Matthew has just been translated and published in the heretofore unwritten Beluchi language of the people living on the south of Afghanistan.

**T**HE Queen of Madagascar, in a proclamation forbidding her subjects to drink rum, says, "I cannot take a revenue from any thing that will debase and degrade my subjects."

**T**HE population of Philadelphia increases about seventeen thousand annually, and the Baptist city mission proposes to establish and comfortably house one new mission each year.

**T**HE Moravians, who are one of the smallest religious denominations, maintain 323 missionaries in various parts of the earth and 1,565 native assistants, and now have about 81,000 adherents in mission fields.

**A**MONG the 155,000 young men in the various institutions of learning in America 210 Young Men's Christian Associations have been formed, with 10,000 members. Over 1,700 students professed conversion last year.

**T**HE British and Foreign Bible Society circulated last year, in France, 176,850 copies of the Bible, Testaments, and portions of the Scriptures. Fifty-five active men are now distributed throughout the country, constantly on the move, selling the Scriptures.

**N**OTABLE FACTS.—It is supposed that, with our grand appliances of quartette choirs and big organs and great sermons, we can do much more in Christendom than the missionaries can in heathendom with the almost total lack of these things. The contrary is true as shown by the following startling facts:—*First notable fact:* While there were last year about seven converts to each preacher in the United States, there were seventy to each of the missionaries in Asia. *Second notable fact:* According to the last number of 'The Missionary Review,' it appears that during the last year 155,553 members were added to churches on missionary ground, which is only 28,404 less than accessions to the churches in all Christendom, with their manifold advantages."

## Bible Curiosities.

**T**HE learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Palace of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word Lord is found 1,853 times; the word Jehovah, 6,855 times, and the word Reverend but once, and that in the 9th verse of the 111th Psalm. The 8th verse of the 118th Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse. The 35th verse, 11th chapter of St. John is the shortest. In 107th Psalm four verses are alike, the 8th, 15th, 21st, and 31st. Each verse of the 136th Psalm ends alike. No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and the 19th chapter of 2 Kings are alike. The word Girl occurs but once in the Bible, and that in the 3rd verse and 3rd chapter of Joel. There are found in both books of the Bible, 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books. The 26th chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the 23rd Psalm, the four most inspiring promises are John, 14th chapter, 2nd verse; John, 6th chapter and 37th verse; St. Matthew, 11th chapter and 28th verse; and 37th Psalm, 4th verse. The 1st verse of the 60th chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boasts of their perfection should learn the 6th chapter of Matthew. All humanity should learn the 15th chapter of St. Luke from the 26th verse to its ending.

## Press On.

**A**BATTLE was raging, and a messenger came up to his general, "General, we have taken a standard of the enemy!"

The General kept on talking with another officer as though he did not hear it, and the messenger said again, "General, we have taken a standard of the enemy!"

The General did not seem to pay any attention to it until the third time the messenger cried out, "General, we have taken a standard of the enemy!" The General looked back and said—"Then take another."

"Forgetting those things that are behind, let us press forward to those things that are before" (Phil. 3:13.)

**Z**ENANA MISSIONARIES.—There are only four lady missionaries to every million of women in India.