

MISSION UNION

A Evangelical Journal

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BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



To Humble Workers.

By the Editor.



It was the offering made by a poor widow, which attracted the attention of our Lord, and at once he placed the record upon the imperishable tablet of the Divine Word. It was the simple message of a little Captive Maid that led to that grand proof of the Divine power to heal the Leper. If that girl had said "I am so poor and humble it is no use of my thinking I can do anything for my God," Naaman had died a Leper, and God would have been robbed of glory which belonged to Him. Again it was the unknown servants of Naaman who spake their wise words of counsel which resulted in his yielding obedience to the command. Still again, it was only a lad who held the loaves, which handed over to Jesus, fed a famishing multitude. So that from the outset we have humble, yet faithful workers, as the instruments used by God in carrying out His work. We might proceed with illustrations from the Bible, all proving the truth of that Word, which says, "But ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. 1 Cor. i. 26-29.

We write these few words hoping that they may be blessed to the encouragement of the many "humble workers" found among our readers. We know how Satan comes in with his words of discouragement. He says, "It is no use of you thinking about speaking that word, or performing that action. You are only a servant. You have no influence. You will be considered impertinent." We know that some whom we address have passed through just such an experience. Now, dear friends, "give no place to the Devil," but be

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determined by God's grace to be faithful," though you may be in a humble position. You are familiar with the name of that truly great man, recently deceased, the Earl of Shaftesbury. What do you suppose was the instrument used in starting him in the Christian life. Listen to his own words: "I trace the earliest implanting of the principles which have given stamp to my life to a SERVANT who first taught me, in my earliest years to think of God and his truth. She entered into rest when I was about seven years old, but the recollection of what she said and did and taught, even to a prayer that I now constantly use, is as vivid as in the days that I heard her. The impression was, and is still, very deep that she made upon me; and I must trace under God, very much, perhaps all, of the duties of my later life to her precepts and her prayers. I may safely say that I have ever cherished her memory with the deepest gratitude and affection. She was a special providence to me." Dear reader, don't despise the position in which God may have placed you, but use that position to His glory.

Notes on the International S. S. Lessons.

* [Rev. Mr. McEwen's notes for this week's issue having failed to reach us through some error on the part of the Postal authorities, we are compelled at the last moment to furnish the following notes.—EDITOR.]

[Nov. 22.] **Hezekiah's Good Reign.** (2 Kings) xviii. 1-12

In our last lesson we had faithful preaching and its result Jonah's message was of law. The echoes of grace were very faint. Yet it was a powerful sermon. It stirred the city. It convinced of sin; it led to repentance; it resulted in conversion. Our lesson of to-day is a fit continuation of the subject of conversion, and the subsequent walk of the truly converted one. The sinner, aroused and led to accept of God's conditions, will at once, like Hezekiah, proceed to cast out every idol, all that may be hurtful to self and hateful to God, even though some of those idols may be objects round which there cluster many associations of past benefits. He will not only cast out idols, but he will break from all unholy and forbidden alliances, even at the probable risk of the enmity of powerful personages. Having done so, he will be prepared to enter on the aggressive side of Christianity, and will attack the Philistines. Such warfare conducted in the name of the Lord, with strong trust in the Lord, and the worker cleaving to the Lord, will ever result in victory over the enemy, and the life of the worker will be one of prosperity. The work done by Jonah was that of awakening sinners. That of Hezekiah was the revival of God's people. He was a young king raised to the throne when spiritual death was universal. His father had shut up the doors of the house of the Lord, 2 Chron. xxviii. 24, but Hezekiah commenced his work at ONCE—he lost no time. In the first

year of his reign he opened the doors of the house of the Lord. 2 Chron. xxix. 3. If a work is good it should be entered upon at once. "He did," not he *thought* of doing right. The way to hell is paved with good intentions. The way to Heaven is paved with good actions. "In the sight of the Lord." His right doing was up to the highest standard of right. "He trusted." Trust is the "Assured resting of the mind on the integrity, veracity, justice, friendship, or other sound principle of another person." (Webster.) So Hezekiah had the assured resting upon the Lord, and of course was safely carried through. "He clave." The more I love, or the more I feel the need of a person, the closer will I cling to him; and when others would separate us, I cleave to him. So Hezekiah had much to oppose, much to draw him from God, but "he clave, and departed not." "The Lord was with him." The best friend—the wisest counsellor—the safest guide—the wealthiest banker—was his companion. Can we wonder that he prospered? "Whithersoever he went." Note three words in Bible:—*Whosoever* will may come; when we come, *Whatsoever* we ask; and *Whithersoever* we go. "He smote." The life of faith is a life of victory. Note contrast in vs 9-11:—

Judah would not serve - - ASSYRIA,
Israel was compelled to serve

and the reason is given in v. 12, "They obeyed not,"—"they transgressed,"—"they would not hear,"—"they would not do"

Obedience has its reward. Disobedience has its punishment.

[Nov. 29] **Hezekiah's Prayer Answered** (2 Kings) 20:1-17

The worker is sick. Being a Christian, and an earnest working Christian does not exempt us from trouble or sickness. The sickness is one unto death, and he is told to "set his house in order." The message came from God, and the sick man turns to God. It is not a setting his house in order, but a setting of facts in order before the God of his house. "Remember." It is a grand thing to have lived such a life as to enable us to call upon God to remember the deeds, instead of we ourselves calling to remembrance our sinful omissions and commissions. Note, in vs 5, 6, God's words—I have (2), I will (4), thou shalt (1) In all seven promises, a perfect answer. God never answers by halves. Observe in v. 8 how the desire of Hezekiah comes out. He still *trusts* in the Lord and *cleaves* to the Lord, and his desire still is towards the house of the Lord. In fact we learn from this the truth of 2 Chron. 31: 21—"He did it with all His heart," vs. 12-13. while speaking of the weakness of Hezekiah, are fraught with lessons of encouragement to us. After all he was "a man of like passions with ourselves." We also learn that prosperity is more to be feared than adversity. When Hezekiah received a threatening letter he went to the house of the Lord and spread it before the Lord, 2 Kings xix 14. When he received the complimentary messages he forgot that the Lord should be consulted, and so he shows his precious things; his armies, his treasures, his house, his dominion, and, alas, forgot to say anything about his GOD, to whom he owed the returned health, the prosperity. v. 14. A far country and a people far from God—enemies to God. *What have they seen?* An important question. What has that unconverted man seen when he called to visit you. Has he seen your possessions only, or have you presented Jesus to his view? v. 16. "Hear the Word of the Lord," Prov. 8: 13. "Pride do I hate" and Prov. 29: 23.

Them who sleep in Jesus will God bring with Him.—1 Thess. iv. 12.

IN MEMORIAM.

[Lines written in memory of Mrs Wm. Gooderham, beloved wife of a member of "Our Mission Union" Committee, and a liberal supporter of the work. Mrs G. was a great sufferer for over ten years. She fell asleep in Jesus on November 2nd, 1885.]

In Memory of Aunt Maggie.

She is not dead, but only gone before ;
Gone to the brightness of the Father's home ;
Free from all sorrow, weariness and pain,
She waits to greet us, when our call shall come.
She is not dead, but only gone before ;
Though here our home is filled with grief and gloom,
She is at rest, safe in her Saviour's arms.
Our faith can look beyond the dark, cold tomb,
We see her as she is, no pain, no tears ;
No weary nights, no sorrowful, dark days,
Walking the golden streets, beside the crystal sea,
Her voice is blending in the "Song of Praise."
Sorely we miss her here, but God knows best,
'Twas He that gave, and He who took away ;
'Tis he that smites, and he alone can heal ;
Oh, Heavenly Father, comfort us this day,
Oh, Blessed Saviour, give us all Thy grace,
To "suffer all Thy will" as she hath done,
To hear—as she does now, the "welcome home,"
The cross laid down, the victor's crown is won.

KATIE.

A Letter from Jamaica.



JAMAICA, Oct. 6, 1885
DEAR FRIENDS,—It is three long months since I left Canada to come to this beautiful Island of Jamaica. *Three months?* Yes, we have three months less to fulfil our Lord's last command (Mark xvi. 15, 16). Three months *redeemed* or three months *lost* for ever! which?

Oh, where are the reapers that garner in
The sheaves of good from the fields of sin?
With sickles of Truth must the work be done,
And no one may rest till the "harvest home."
The fields are all ripening, and far and wide
The world is now waiting the harvest tide:
But reapers are few and the work is great,
And much will be lost should the harvest wait.

Where are the reapers? WHO WILL COME?

O, to be stirred up to far greater energy and self-sacrificing zeal in "our Captain's cause. But what more soul-stirring words could be used than those used by the Captain himself just before He ascended to His Father: "Go ye into all the world and preach the Gospel to every creature." Do we not

remember how we listened to the last words of a dear friend, now gone to be with Christ? how we prize them as a sacred treasure; and if it was a request, how quickly that request was granted. If we think so much of the last words of an earthly friend, how much more should we think of those of that "Friend that sticketh closer than a brother," the Friend "that loved us ere we knew Him."

"Brethren, the time is shortened." (R. V.) *Let us redeem the little we have left.*"

But now we must tell you something about the work in Jamaica. The battle here is not—the religion of Christ against that of Buddha, Mohammed, or Confucius, but it is, "The Gospel vs. false Christianity," 2 Tim. iii. 5; 2 Pet. ii. 1; for here, as in many other fields, man's false doctrine is the greatest enemy of the Gospel.

In our "Evangelistic Mission" we have twelve stations, at each of which there is a tabernacle holding from 300 to 1,500. Besides the twelve tabernacles we have upwards of 50 meeting houses, holding from 100 to 200. To visit all the stations you would have to travel over 150 miles. However, the travelling, which is done on horseback, is relieved of all monotony by the grandeur of the scenery for which Jamaica is noted.

We have about 3,500 members, and a large number applying for admission. We trust that this number will rapidly increase, and that they may become, not only members of this Mission, but members of the Church, which is the body of Christ.

The other day I asked an old lady if she had anything to tell the people in Canada. Her answer was: "Well, me deah minister, jis tell dem I tank and praise de Lord dat Him was so kind as to send dat good man * to tell me of His love for me, and dat I have taste of de salvation of de Lord, and 'tis sweet to my soul. Before minister Johnston come, I was baptized and a member of de church, but I never knew 'bout de blood of Jesus. When minister come, he tell me 'Christ died to save sinners.' Ah! dat was de kind of Saviour I want, one who would save de lost sinner; and one day by de grace of God I look to Jesus (not to de Church) as my Saviour, and, minister, from dat day He keep me safe. Yes, HE keep me safe."

Now we sometimes hear of young men and young women going off to some foreign land to *die for Jesus*. Much as we admire their zeal for their Master, yet what we want to-day is men and women who will leave all, and go into the harvest field to *live for Jesus*.

Naturally I would make this letter an appeal for missionaries for Jamaica. But although the need of Jamaica is great, *very great*, yet the needs of India, Central Africa, and China are great also, and the question is not, what field has the greatest need? but, where can I do the most for Jesus? or where does God want me to go?

In closing I would ask the prayers of "Our Mission Union" for the spread of the Gospel in Jamaica.

I am, yours, W. A. BRIGGS.

James' Hill, Jamaica, W. I.

* Rev. James Johnston, M.D.

He (the Holy Ghost) will convince the world of sin.—John xvi. 8.

[For OUR MISSION UNION.]

Conviction of Sin.*

By REV. J. A. R. DICKSON.



HE first blessing God gives to the soul of man, of which it is conscious, is the conviction of its sinfulness. Many blessings go before this, of which we know nothing until we have been taught of the Holy Spirit; then, they stand forth like mountains from which the mist has lifted. When Paul saw his error on the way to Damascus, by the revelation of Christ to him, he saw only that; but afterward, when he had been

in the school of Christ for a time, he saw much lying behind that, which God had done for him in grace and mercy, see Gal. 1: 15-17; Col. 1: 12-14; Eph. 1: 4-7. When we are convicted of sin, ready to cry out with the Philippian Jailer: "Sirs, what must I do to be saved?" we are to accept this as an evidence that God has a purpose of mercy toward us. This is the way God begins to bless us, by shewing us our sins, by discovering to us our peril, by opening our eyes to our guilt and condemnation. This is the way he prepares us to receive Christ. Unless we realize that we are sinners, we do not prize a Saviour. Unless we see ourselves as lost, we shall never seek to be saved. Unless the truth comes home to us that we are cursed by the law, we shall never try to escape it. Unless we know that we have done wickedly, we shall never repent of it. The uneasy sense of sin, filling the soul with wretchedness and misery is the result of the quickening of our nature Godward, it is the first evidence of our becoming "alive to God." It is the fruit of the Spirit's work. The means employed may be various—a verse of Scripture, a line of a hymn, a father's prayer, a mother's warning, an afflictive providence—God can use any means for awakening us to concern about our souls, for the bringing of us to see that we are enemies to God, and truth, and righteousness. It matters little what means may have been used, the all important thing is, that we have a consciousness of our sins, that "our sins testify against us" Isa. 59: 12, at the bar of conscience, and that we are crying out "Woe is me, for I am undone." Isa. 6: 5.

We must beware, and not trifle with this experience. It is the band of love by which God draws us to Christ. It is of value to us as it causes us to come to Jesus. It enables us to understand that merciful and gracious word, "Come unto me, all ye that labor and are heavy laden, and I WILL GIVE YOU REST" Matt. 11: 28. It is not an end to rest in, it is only a means to an end, and that end is Christ. Let us be careful not to rest in our conviction of sin, let us rather be taught by its bitter ex-

perience to go to the sin-bearer to whom John pointed, and said; "Behold, the Lamb of God, which taketh away the sin of the world." John 1: 29. Our sin is discovered to us, that we may seek to be cleansed from it. Its pain is awakened in our consciences, that we may escape to Him who alone can free us from its agony in the future, as well as its misery now. Who is He? He is "JESUS, for He shall SAVE His people from their SINS."



CANADA.

MR. A. H. BRACE, Missionary of the Toronto Mission Union, has been holding a week's evangelistic mission at one of the stations of the Union, on Chestnut street, with good results.

F. SCHIVEREA of Brooklyn, is holding a series of services for Young Men in connection with the Toronto Y. M. C. A. week of prayer. The attendance has been fairly good, and the interest which at the outset was slight, has gradually increased until the workers are encouraged.

REV. A. GAY, has been conducting Evangelistic services at Mt. Zion Church, St. Matthew's Ward, Toronto, with much success. At the close he proceeded to Alton and North Erin to labor for two weeks.

MR. W. P. CROMBIE writes us, under date of Nov. 8th. as follows:—Dear Bro. in Christ,—I write you for the express purpose of asking you and the readers of the MISSION UNION to make me a subject of special prayer. I am going to Denver, Colorado. I am going in the hopes of being restored to physical health by the bracing climate of that region, and also in the hopes of winning souls for Jesus Christ, and doing good to the saints. Please ask your readers to pray that my hopes may be fully realized, and that my life and testimony there may be for God's glory, and the good of souls.

UNITED STATES.

L. P. ROWLAND, is laboring at Middleville, Mich., from which place he writes:—"I am now in the midst of a good and blessed work."

HARRY F. SAYLES has just closed a four weeks mission at Janesville, Ohio, and has entered upon ten days services at Dexter. Many souls have been led to Christ.

* This is the first of a series of articles kindly contributed by one who is well known as a successful preacher and writer.

[FOR OUR MISSION UNION.]

The Captive Sparrow.

By H. O'BRIEN.

THE spray from a lawn sprinkler was sparkling in the sunlight, and as I sat in my study and looked up from my work, I saw a sparrow bath-

ing in its cooling shower, and drinking from the drops glistening on the blades of grass. After a time I looked again, but the bird was gone. But by-and-by I saw something fluttering in a net that was stretched close by, where the children had been playing ball. I paid no attention at first, but I soon saw that my little visitor was caught in the meshes of the net. and I went out and relieved him. He was in a miserable plight. The water had continued to sprinkle him. He was wet to the skin; his feathers dragged and useless for flying, and worst of all the fine threads of the net were wound round and round him, and with every struggle his flesh was torn, and tighter were the coils. He had struggled hard for freedom, but after every effort he was more of a prisoner than before, and was now gasping for breath and ready to perish. Helpless and hopeless his plaintive cry was pitiful to hear. He had enjoyed his pleasant bath too long; either the water had spoiled the buoyancy of his flight that he had not been able to rise above the net or he had not seen its treacherous folds.

So tightly were the cords twisted round him that they had to be cut with a knife by the friendly hand of one able and willing to save him, before he could be freed.

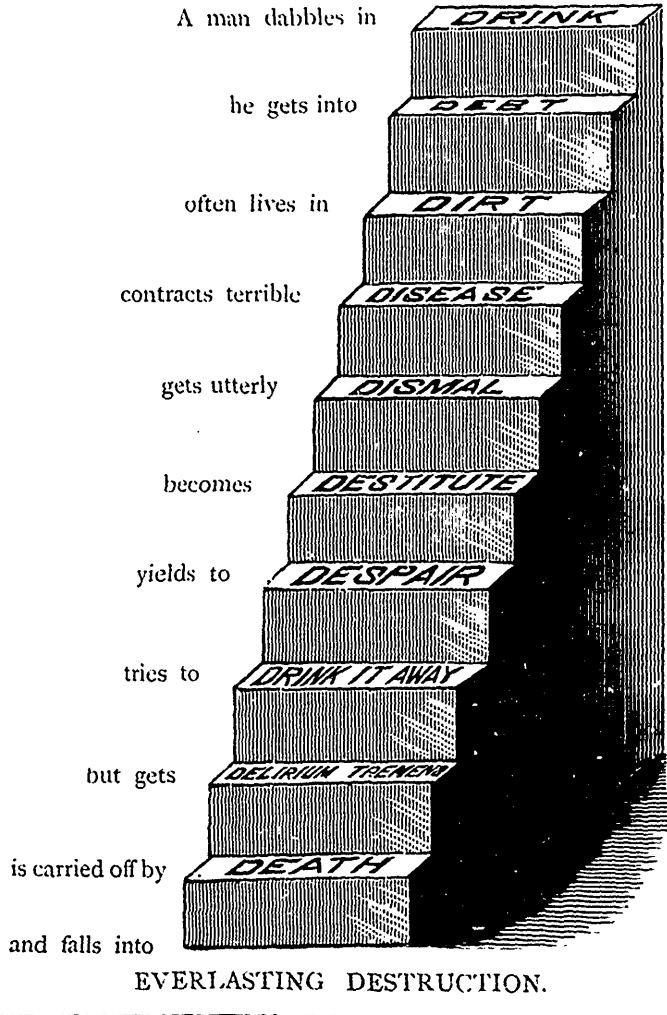
So fast bound in misery and sin, captive sinners toil in vain for deliverance. Enjoying the pleasures of sin for a season; or may be only enjoying the lawful

until it becomes by extravagance unlawful, abusing rather than using their liberty. Sinners seek safety in flight, but the slavery has begun though they know it not. They cannot rise; their sight is clouded by the mists of earth, and careless recklessness possesses them. Then a strong overmastering vice or passion seizes them. They struggle against it, but it is too late; they are in the toils. By degrees, though they struggle for freedom, making good resolutions, turning over a new leaf, seeking their own way of escape, their last state becomes worse than their first. Happy they are if at last they realize that all their struggles are useless. Happy the man who has come to the end of himself. "Unless Thou help me I must die." "God be merciful to me a sinner."

Ah! poor soul, there is but one way of escape. God Himself breaks the chain of sin, and He will if the cry goes up for deliverance. "He saw there was no man, and wondered there was no intercessor, therefore His arm brought salvation." "When we were without strength, Christ died for the

DON'T GO DOWN THIS FLIGHT OF STEPS.

60,000 people annually go down it, though a good many go from top to bottom and don't touch all the steps.



and ready to perish. Helpless and hopeless his plaintive cry was pitiful to hear. He had enjoyed his pleasant bath too long; either the water had spoiled the buoyancy of his flight that he had not been able to rise above the net or he had not seen its treacherous folds.

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Unto Thee will I cry, O Lord, my Rock,—Psalm xxviii, 1.

ungodly. Oh, despise not the riches of His goodness. Turn and live, why *will* ye die? How *can* you reject the pleading of such unfathomable love?

[For OUR MISSION UNION.]

A House of Defence.—Psalm xxxi, 2.

By MRS. J. C. YULE.



KING David realized his own weakness, the strength of his foes, and his need of a safe refuge. Looking around, he saw enemies on every side, eager to swallow him up; within, a heart deceitful above all things, and desperately wicked; backward, unnumbered failures and countless hairbreadth escapes: forward, gins and traps, pitfalls and lurking foes waiting for an unwary step, that they might cast him down. He had already slipped and faltered many times; his footing was insecure, he was weak, weary, disheartened, and longed for some sure standing place—a rock on which to plant his feet—a cleft in the rock into which he might enter and be safe.

And, so looking up to God, he cried "Be THOU my strong rock, for an house of defence to save me."

Is it not thus with thee, very often, oh, child of God? Looking to thyself, thou seest only thy deceitful heart, thy unruly passions, thy inconstant will. Without, are the insidious tempter, and the alluring world: within is weakness and indecision—behind, a pathway strewn with the wreck of unkept resolves and broken vows—before, an untried path, where unbelief suggests a thousand terrors. Weak, weary, disheartened, you have longed for the strong rock, where you might plant your feet securely, for the rock-hewn fortress, into which you might enter, shut the doors about you and rest, for a house of defence, against which the storm might beat and the foemen rage in vain. The King of Israel found such a resting place. Do you not hear him sing—"The Lord is my light and my salvation, whom shall I fear?—the Lord is the strength of my life of whom shall I be afraid." "I waited patiently for the Lord, and he inclined unto me and heard my cry, He brought me up also out of an horrible pit, and of the miry clay, and set my feet upon a rock, and established my goings." "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Why, then, are you now cast down as though there was no more help in Him? Has He not said "I am the Lord, I change not?" Is not your Saviour declared to be "the same, yesterday, to-day, and forever?"

Are you hedged in by difficulties on the right hand and on the left? Listen, "Is any thing too hard for the Lord?" Is He who created the heavens and all the host of them, who poured out the seas, and set bounds to them that they should not pass, who piled

up the everlasting hills height above height, to be baffled by your petty difficulties? Did He not bring Israel through the Red Sea upon dry land?—did he not cause His people to drink water from the flinty rock?—did He not send them bread from heaven, and make the skies dark with feathered fowl, that they might have meat?—did He not open a path for them through the Jordan, that so they might enter the goodly land that He had promised their fathers? And has He changed since those old days, that your difficulties should appal you?—Has His ear grown dull of hearing that He should not hear your cry? Is His arm shortened that He cannot reach you, and save you out of all your troubles? Nay, nay:—He that keepeth you does not slumber! He that heareth the raven's cry, and feedeth the hungry sparrow, cares much—very much more for you! Cast your care upon Him, for *He does care for you!*

Are you poor? hear Him say "I will feed even you, O poor of the flock!" Though the Lord of glory was rich with all the riches of Heaven, yet for your sakes He became poor, that you through His poverty might become rich. Can you not trust such a Helper? Are you sick? Is it not said of your Lord, "Himself took our infirmities, and bare our sicknesses?"—and shall he not aid you even in this extremity, if you look to Him in faith? Are you friendless, an orphan, a widow? Is he not the friend that sticketh closer than a brother?" Is it not God that doth execute Judgment for the fatherless and the widow? Listen. "A father of the fatherless, and a Judge of the widows, is God in His holy habitation!" Can you not trust Him? Enter into the Rock, and hide thee, until your calamities be over past! "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed!"

Thus, oh weary desponding soul, whatever be the nature of the case, thou shalt find thy God to be a Strong Rock, if thou wilt only by faith plant thy feet upon His immutable promises, and rest there in child-like confidence and trust. Thus shalt thou find Him an impregnable fortress, a house of defence, against which the hosts of hell, and all the tempests of earth shall be powerless for harm; a safe hiding place where thou mayest sit unmoved, and sing the songs of deliverance and praise. Trusting Him, resting upon His promise, and abiding in His love, thou shalt find thyself secure; "for He shall cover thee with His feathers, and under His wings shalt thou trust:—His truth shall be thy shield and buckler." "Though thy sins have been as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool." "Though you have lien among the pots, yet you shall be as the wings of a dove covered with silver, and her feathers as yellow gold." "Behold, they that trust in the Lord shall be as Mount Zion that cannot be removed, but abideth forever." For, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever."—"Wait, I say, on the Lord!"

[For OUR MISSION UNION.]

A Fatal Sleep.

By REV. T. BONE.

ONE day while visiting the Hospital, I found in the men's ward a young man who told me the following sad story:—That while passing through the old canal his duty was to go before the vessel and prepare the locks, by having the gates open. He had come to a lock, done his work, and as he had a little time to wait, he laid himself down on the balance beam to rest. Being overcome with fatigue, he fell asleep; and while he slept, the vessel entered the lock, striking the lower part of the gate, which shook the balance beam so much that he rolled over and fell and struck upon the hard deck of the vessel, seriously injuring his spine. He was taken up and carried to the Hospital, helpless and hopeless of recovery. Though evidently a strong young man, in the very bloom of manhood, yet he could not lift a cup of water to his lips. He desired a drink, and I gave it to him, and then asked if he had drank of the living water which Jesus so freely bestows. He acknowledged that he had not. I then endeavoured to point him to Jesus as "the Mighty to Save" to the uttermost all that come unto God by Him; that *now*, whatever his past life had been, God was waiting to be gracious, ready to forgive all his sins, if he, in his helplessness and unworthiness, cast himself wholly upon Christ. He listened with attention, and I trust with faith. Lifting up my heart in prayer to God for him, I bade him good-bye. I called in a few days after, to learn that he had died. The injuries were internal and proved fatal. Little did that young man think of his danger, as he laid himself down to rest upon the balance beam. A very slight shake tossed him from his temporary resting place. Is not this incident a picture of many who are asleep on the balance beam, unconscious of their danger. We would sound the word of warning in your ears. What meanest thou, O sleeper? Awake, awake, e'er you are shaken from your false security by some sudden accident or sickness, and find your day of grace closed, and you, alas unsaved. Hear the voice of the Spirit calling you, "Awake, thou that sleepest; arise from the dead, and Christ shall give thee light."

[For OUR MISSION UNION.]

The Power of "The Word."

By JOHN CURRIE.

WHEN I first entered upon my work for the Master in this place,* I made up my mind that at as early a date as possible I would make an effort towards procuring a supply of large Gospel texts, to be placed upon the walls. By the

* Bro. Currie is now in charge of Dr. Pentecost's Mission Church, Brooklyn, N. Y.

good Providence of God these have been supplied, and now we have twenty-nine texts in different parts of the Mission chapel. Some of these are ten feet long, the smallest being four feet. I thought in having these placed in position, that if my hearers got away from my preaching, they might be arrested by God's word. One night while speaking I said: "Friends, there are twenty-nine preachers here beside myself; I mean those texts there. They are like guns firing down upon you." This shot took effect, although at the time I knew it not. Three nights after, a man rose in the meeting and, in a voice trembling with emotion, said: "I was at the battle of Gettysburg, and at several other great battles during the late war. We faced the enemy while bullets rained around us. I knew not what fear nor trembling was. But the other night I heard that which caused me to tremble. When the preacher spoke of those twenty-nine silent preachers on the wall, and compared them to God's artillery playing down upon us, then I did, as I never did before, and felt as I never felt before, I trembled with fear. Oh, friends, I want to be a Christian. Will you pray for me?"

Thus, dear readers, we see that God's word is quick and powerful. Let us use it more. Let us bring it before the people in every possible way. It will do its work. It will not return to Him void.

[About two years ago while Mr. Geo. Soltau was holding evangelistic services in Shaftesbury Hall, Toronto, a man strayed in, and while he sat, his eyes were directed to the texts then on the walls. Weeks afterward he wrote, saying, that while he had forgotten the words of the speaker, he had been unable to get away from those "Words of God," and they had been blessed to him. It is to be regretted that recent *re-decoration* of the Hall has obliterated the most effective decorations the building possessed. By all means let our Mission Halls be well supplied with striking Scripture decorations.—ED.]

How To Help.

A LADY of position and property, anxious about her neighbours, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked, "But what part do you take in the work?" "Oh," she replied, "*I smile them in, and I smile them out!*" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard-fisted men, who entered the place of worship, delighted to get a smile from her as she used to stand in the doorway to receive them. Why do not the masses attend the house of God? They would in greater numbers, if self-denying, Christ-loving Christians would smile them in, and smile them out.

The Lamp Without Oil.



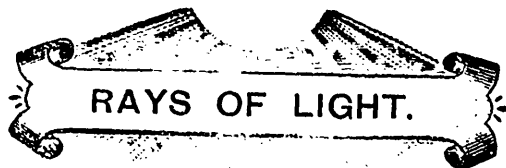
LATELY whilst spending a week in the society of a great number of faithful pastors from the Canton of Vaud, one of them, at a public meeting, related to us the recent conversion of a lady of his acquaintance. She was one of those who lived only for this world; the thought of her sins had never caused her uneasiness; she was careful and troubled about many things, but neglected the one thing needful.

One night, while alone in her room, she saw the lamp which lighted it, suddenly go out. Although she was alone, she said aloud (thinking only of the accident which left her in the dark), "There is no oil in the lamp!" The words thus spoken echoed in the room and sounded in her ears, but with a new sense. She recalled the parable of the Five Foolish Virgins, who had no oil, and whose lamps had gone out at the coming of the bridegroom; and from that moment, day and night, that word of God remained in her soul as an arrow remains in the side of a stag who flies away from the hunter. It recurred to her constantly: "No, I have no oil in my lamp. My God! what will become of me? I have not the grace of God in my heart!" She was filled with fear; then she began to pray, and God opened her eyes and showed her her lost condition in His sight. Very soon she was enabled to accept Him who came to seek and to save the lost, and to know that in him she had eternal life. Dear reader, you may have the lamp of profession and nothing more; soon the cry may be heard, "Behold, the Bridegroom cometh!" Will you be left outside when the door is shut? *Selected.*

Trying and Proving God.

HIS nature, His character, His promises are still the same. Try and prove if He be not still a God of truth and grace and love. Try if the residue of the Spirit is not with Him, and beseech Him to pour it forth. Try if his Gospel will not still convince, convert, and save. Try Him by humbling yourself in His sight, and see if He will not lift you up, Try Him by more frequent and fervent prayer, and see if He will not cause you to receive till your joy shall be full. Try Him by a fresh and full surrender of your heart to Him, and see if He will not fill you with love and life and power. Try Him by a more diligent use of all the means of grace, and see if He will not cause your soul to delight itself in fatness. And try Him by an enlarged liberality, and see if He will not pour you out a blessing that there shall not be room enough to receive it. And in all these re-

spects try Him *now*. "Prove Me *now* herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi iii. 10.)



IT is not great talents that God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God." —*M'Cheyne.*

IF I go away." Christ is both present and absent: absent in that he has left the earth; present in that he has not left the faithful soul; or, as he says himself, "The world seeth me no more, but ye see me." —*J. H. Newman.*

MY reverend brethren, watch. *Preach the coming of Jesus.* I charge you, in the name of our common Master, *preach the coming of Jesus.* Solemnly and affectionately, in the name of God, I charge you, *preach the coming of Jesus.* —*Rev. Hugh McNeil.*

How to Read the Bible.

1. As God's message to you - - - Psa. 139: 17.
2. With preparation of heart - - - Ezra 7: 10.
3. Consecutively - - - - - Acts 11: 4.
4. Topically - - - - - 1 Cor. 2: 13.
5. Daily - - - - - Exod. 16: 21.
6. Read, believe, and practise.

Christ In Hebrews.

IT has been suggested that each chapter in the Epistle to the Hebrews presents to us a different picture of Jesus; thus:—Chap. 1. Sin-purger. Chap. 2. Captain of salvation. Chap. 3. Head of His house. Chap. 4. Rest of His people. Chap. 5. Great high-priest. Chap. 6. Forerunner. Chap. 7. Surety of the better covenant. Chap. 8. Minister of the sanctuary. Chap. 9. Perfect offering. Chap. 10. Obedient one. Chap. 11. Object of faith. Chap. 12. The prince and pattern of faith. Chap. 13. Shepherd of the sheep.

"NOTES FOR BIBLE STUDY."

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