

BEHOLD THE LAMB OF GOD



C. SANDHAM SC.

OUR MISSION

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Mr. George Williams.

IT is not often given to men to see the fruit of their labours during their lifetime. The Young Men's Christian Association was founded in 1844 in quite a small way, and it has grown until Branches may be found all over the world, with a membership of more than two hundred thousand.

While Mr. Williams is generally spoken of as the *founder* of Y. M. C. Associations, it must be borne in mind that organizations for the spiritual benefit of young men do not date their inception to 1844, but go beyond that date over one century. The question has also been raised in England as to the validity of the claims made by Mr. Williams' friends, as to the honor of having first suggested the work. In the first annual report presented Nov. 8, 1844, it is stated, "The design of forming such an Association originated with our excellent friend, who now occupies the chair," (Mr. W. D. Owen, principal of a large Drapery warehouse in the West End of London.) It, however, appears that while the suggestion came from Mr. Owen, the name of George

Williams must ever remain intimately associated with the *organization* of the work, for it was in a little room in which he slept, at 72 St. Paul's Churchyard, was gathered a little company of twelve, on June 6, 1844, who then organized an Association for the spiritual benefit of young men engaged in the Drapery trade, and the now well known name was chosen, "Young Men's Christian Association."

But there can be no doubt, whatever, that Mr. Williams has been the leading spirit of the Association from the first until now, and that his devotion, energy and liberality has been the chief instrument in making it what it is; and if anybody does dispute his right to be called the founder, he may console himself with the reflection that he is in this respect in the same boat with many other inventors of new methods and leaders of great movements.

For many years Mr.

George Williams has filled the office of Treasurer of the parent Association, and at the death of Earl Shaftesbury, the committee elected him to the vacant presidency.

But it is not only in connection with the Y. M. C. A.



GEORGE WILLIAMS.

Our Mission.

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that Mr. George Williams' name will be handed down to posterity. With all his business engagements he finds time to attend the committees, or to take an active interest in the work of the British and Foreign Bible Society, the London City Mission, the Sunday-school Union, the Bishop of London's Diocesan Council, the Young Women's Christian Association, and a host of similar societies. The Commercial Travellers' Christian Association, the Christian Community, the Young Men's Foreign Missionary, and several other societies claim him as President. He is always to the front in the cause of temperance, thrift, rescue-work, societies for the blind, deaf, and dumb, and everything that promotes the temporal as well as the eternal welfare of the people.

When Exeter Hall was in danger of being turned into a place of questionable amusement, he was the means of rescuing that historic building, so long identified with Christian work: and, with the aid of Mr Samuel Morley, Mr. R. C. L. Bevan, Mr. J. D. Allcroft, and other friends, it has been preserved as the headquarters of the Y. M. C. A., and for the use of religious and philanthropic societies.

In private life Mr. Williams is genial, sympathetic, and warm-hearted, a model father, and a devoted husband. He is alike idolized by his wife and revered by his children. In the words of one who knows him well, "he is always the same, cheerful and happy, and looks at the bright side of everything."

Wherein lies the secret of this good man's strength? Let us for a moment, with respectful hand, move aside the veil which shuts in his home from a too curious gaze. This is the explanation we get, and herein lies encouragement for us all. "He has a quiet time with God before he goes into the City every morning. He puts himself in God's hands every day, and that is the secret of his quiet patience and his kindly smile."

In responding to a vote of thanks at the 42nd Anniversary of the London Association, he said, "I thank you for the kind words which have been spoken. Anything I have ever done has been the outcome and result of God's infinite mercy to myself. All praise to Him for his goodness to me; I can but magnify his grace, and glorify Him for what He has done. What He has done for me He will do for any young man in this great city of London. If any young man wants to lead a happy life, I can assure him that the Christian life is the happiest. That is what we have been teaching all these forty-two years, and what we

desire to teach in the future—how blessed and good a thing it is to serve the Lord Jesus Christ, and how privileged are His true disciples. Our earnest desire is that all our young men may become His true disciples."

The "Second Coming."

A SERIES of deeply interesting and profitable meetings have been for some weeks past and still continue to be held at Parkdale, under the auspices of the Parkdale Berean Circle, an organization composed of members of the several Evangelical churches of that place, united for Bible study. For some time past there has been a growing interest manifested in the study of that all important but much neglected truth, "The Second Coming of our Lord," and at the suggestion of one of the pastors, it was decided to hold a series of meetings, at which the salient points connected with the doctrine should be presented, not with a view to provoke any controversy but to direct attention to the subject itself. The meetings have been largely attended, in fact the Town Hall has been well filled each Friday evening, and from the lips of such able teachers as Rev. Joshua Denovan, Rev. John Mutch, Rev. H.M. Parsons, Mayor Howland, and others, the truth has been fearlessly and faithfully proclaimed. It would be folly to expect that such gatherings, for such an object should meet with the unqualified approval of all; but it is evident from the attendance and the marked attention given to the addresses, that a deep undertone of serious thought on this subject is now in motion, and that the surface must ere long give token of the presence of the same. We trust that these meetings may result in awakening many of God's chosen ones to look for "that glorious appearing!"

What is a Saviour?

A SAVIOUR is one who saves, just in the same way as a doctor is one who cures; a banker is one that lends money; a baker is one that sells bread. You do not go to a banker to be cured of disease, nor to a doctor to present the cheque. The title of each denotes his character. Just so it is with the Lord Jesus Christ. The Bible speaks of Him as "A Saviour." "He shall save His people from their sins" (Matt. 1: 21). That is His special office and work: therefore, when people want to get rid of their sins the word is, "Go to Jesus." Jesus Himself says, "Come unto Me." Why, then, should people go to others for salvation?

Will the doctor cure? the banker pay? the baker sell? Yes, that they will, IF they can.

There is no "IF" with Jesus; the "IF" is with the sinner. "IF" you go, then He can, He will. He waits without money, without price, to save you; for He is "able" and willing, "to save them to the uttermost that come unto God by Him." Heb. 7: 25.

OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN MCEWEN, Lakefield, Ont.

[July 4.] **Jesus and the Blind Man.** (John 9: 1-17.)

This lesson is placed as occurring the Sabbath after the appeal and invitation on the living water—near one of the gates of the Temple. As Jesus passed along, His attention is arrested by this well known pitiable object.

A MAN BLIND FROM HIS BIRTH.

Of the six miracles connected with blindness which are recorded in the Gospels, this is the only one described as blind from birth—and the man, from this fact and his occupation, may have been very familiar to the visitors at the Temple, *v.* 8. This makes the case in illustration of Christ's saving power all the more instructive.

The man is a typical case of the moral condition of the world—blind from birth, Eph. 4: 18; Psalm 51: 5.

JESUS' MIRACLES OF HEALING

are living illustrations of His being the moral and spiritual Saviour of men—"The light of the world." *v.* 5; Isa. 29: 18; 35: 5; 42 7. It is very notable in this case, that the man did not come to Jesus, did not see Him, was not in any way brought to Him—but Jesus came to him—and it is observable that the case arrested Christ's attention in passing by. The curious questionings of the disciples were of no practical value—but the glorious object of Christ's coming into a fallen world—blind from birth, *vs.* 3, 4—was to display Divine power, love and mercy—thus human suffering may be a means of grace as well as a mode of retribution.

CHRIST'S METHOD OF EXHIBITING HIS LOVE AND POWER.

Although the man did not ask healing, Jesus gave him something to do in connection with his healing, that awakens, strengthens, and proves the man's faith. This is an instructive lesson on the use of means—although these means are utterly inadequate to the proposed result. (Read Mark 7: 33; 8: 23.)

"GO WASH IN THE POOL OF SILOAM."

The man went and washed. The man walked in darkness, but by faith in the command of Jesus, to the appointed place, and found sight and light. Siloam stands out as more than a symbol of Christ as the fountain of cleansing, healing power—see the ceremony on the last day of the feast—it was the outlet of the stream that flowed under the Temple.

NOTE:—The case investigated by the man's friends
The case investigated by the rulers.
The man's unflinching testimony.

[July 11.] **Jesus the Good Shepherd.** (John 10: 1-18)

The discussion that followed the opening the eyes of the blind beggar, ended in the expulsion of the man from the synagogue. 9: 22-34. Christ takes the defence of the man in His own hand, and has given us this instructive parable.

Distinguish carefully between the sheepfold and the flock. The one is but an enclosure; the other is the flock enclosed—the visible organization of the church in any stage of her history—the flock is constituted by the true people of God, of any age, or country, or name. This is

well brought out in verse 16, new version, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ONE FOLD, and ONE SHEPHERD." This distinction is observed throughout the chapter. Carefully note and study for picturing the oriental mode of shepherding. We have portrayed the true shepherd or teacher, and the imposture.

THE GOOD SHEPHERD. *v.* 11. Designating His great love in giving His life for the sheep. *v.* 17.

"THE GREAT SHEPHERD," Heb. 13: 20, presenting His saving and preserving power.

"THE CHIEF SHEPHERD," 1 Peter 5: 4, denoting His supremacy—over all under-shepherds—and all subordinate workers. The marks of every true under-shepherd, or S. S. teacher: He leads to green pastures—by still waters—defends the flock in all danger—ready to make all sacrifice for the sheep. Jesus is pre eminent in all these things.

THIS LESSON PRESENTS THE GRANDEST PORTRAITURE OF FIDELITY AND SACRIFICE.

"I AM THE DOOR."

"I am the Way." This entrance gives safety—fellowship—secures provision, and abundance of blessing, *v.* 10—life flowing as a river. This is the only true way to the fold—of every age and name—Jewish or Christian—and all that come between Christ as the door and way into the fold, are thieves and robbers, unacknowledged by the true sheep.

[FOR OUR MISSION]

A Word for Sunday School Teachers.

BY THOMAS HEATH,

Sunday School Superintendent, Plymouth, England.

"APT TO TEACH."—2 Tim. 2: 24.

WHAT is the 1st thing necessary in a Sunday school teacher? His own conversion.

This should be the starting point. Salvation and pardon regarding my own self. 2. What should he know by the "Spirit" teaching? A devout knowledge of the Bible. 3. In one to be apt in teaching, Scripture should be compared with Scripture, in order that the Scripture should be discreetly handled. 4. Pray for wisdom. Pray for patience and courage in the work. 5. "Apt to teach" the scholars, that the power given us by the Master may influence. Draw the earnest attention of the scholars when we are giving our lessons. 6. "Apt to teach," that the Cross may always be the central attraction in all our lessons—it is a poor lesson that has not Christ in it. 7. That we may pray for our scholars conversion. This is the great duty incumbent on all Sunday school teachers. Let me advise that in lessons given in the class, or addresses behind the desk, there be earnestness, freshness and illustration. The "Notes"* supply us always with abundant Biblical help, full of suggestions, and rich in

*"NOTES FOR BIBLE STUDY." A 32-page Monthly, published by the Toronto Willard Tract Depository. Price, 36c. per year. Strongly recommended by C. H. Spurgeon and thousands of others.

Bible reference—*i. e.*, having a Scriptural foundation in all its suggestive hints. A Sunday school teacher having the grace of God in his heart and a zeal for the work, need not be a dull teacher at the present day, when so much is provided for his use, and thus make him a workman that needeth not be ashamed. Therefore, let us remember the short text we have taken for a little consideration, "Apt to teach."

[For OUR MISSION.]

The Power of the Believer's Position.

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

5.—FOR SERVICE.

BY our acceptance of Jesus Christ as our Saviour from sin and all the power of evil we become servants of God. And it is well that we should see the meaning of this in its entire sphere. To-day, we often put into the title "*Servant*," only that kind of service that is rendered to modern masters, which is an exceedingly free and easy and independent kind of service, having in it much of one's way, being little guided by the will of a superior, and doing, save for mere form's sake, very much as one likes or chooses. The service of to-day has been dignified with the title of "help." I fear that this is very largely the thought that rules in Christian minds too. Indeed, often would Christian service seem only a reflection of this, and that not always perfectly made. But that is, neither in its spirit nor in its action, Christian service. The servants of Paul's day were *slaves*, the property of their masters, entirely subject to their will. They had no self-choice, they did not presume to act from themselves, they were not their own, they were bought with a price, hence they were entirely surrendered to the will of those who possessed them. And this is the thought that rules in the New Testament in relation to Christian service. It is on this principle throughout. It is taught to say, "Not my will but Thine be done." It cries in genuine response, "Lord what wilt Thou have me to do?" "As the eyes of servants look unto the hands of their master, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." This is the prevailing thought and feeling in Christians who are instructed out of the Scriptures. And this entire self-abnegation and dependence on the Lord, is realized very deeply in the place where God has set the believer in His Son. There, self will and self confidence and self itself is subordinated to the Lord, who is LORD, in deed. There the true relation is seen and felt and acted upon. And Christian service takes on a distinctive and peculiar character.

It is full of love. It is not mere duty service, it is the outcome of a true and pure affection, Christward.

We love Him, and His commandments are not grievous. The mother's toil for her loved child is light, because she loves. The son's labor to cheer the hearts and lighten the burdens of his parents' lives is not oppressive, because he loves them. Love transforms everything into sweet and gladdening privilege. It asks not how little it may do, but rather it seeks to do as much as it may be permitted to do.

It is full of joy. It is a service that brings gladness with it. If the Christian is commanded to rejoice, and to rejoice evermore, then his life must be such as shall minister joy by the consciousness of God's presence, the knowledge that His will is law, and the great object of His law is everlasting life. He seeks in all His dispensations the good of men. His will is good will, to carry it out therefore is at once to communicate and to enjoy good. What a power lies in Christian joy! "The joy of the Lord is your strength"—strength within and strength without. It is in its influence upon others like the charm the flowers have, as they emit their aroma, taking captive two senses at the same time,

It is full of obedience. It has respect to every word spoken by the Lord. It does not dare to discriminate against anything that is enforced. It regards all with equal concern, and carries into effect the minute as well as the majestic and great. And this is an important organ of knowledge. "He that doeth the will of God shall know of the doctrine,"—that it is of God. What an encouragement is this to a cordial and consistent obedience! It is not only a doing of duty but it is the carrying forward of discoveries in the deep things of God. As practice reveals the nature of a thing, so does obedience.

It is full of fruit, It is like a sowing of seed that in due time comes to an abundant harvest. It is impossible to serve God without result. Has not God said, assuring us of this, "My word goeth forth out of My mouth; it shall not return into me void; but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." "Cast thy bread upon the waters, for thou shalt find it after many days." We do not labor for nought. We do not go on a warfare of which we see no outcome. Time and eternity shall tell of words spoken, deeds done, consideration entertained, and worthy resolves determined upon, that have not been fruitless, but that have made Edens in hearts that were desolate, and paradises in homes that were ruinous through disrespect of God and eternal realities.

It is full of inspiration. When one enters on it in the right spirit others are moved to follow the example set them. When Peter said "I go a fishing," his example was contagious. "The other disciples said: 'We also go with thee.'" This is a leaf from human life. It types human influence. "No man liveth to himself, and no man dieth to himself." We are continually affecting others for good or for evil. But Christian service cannot fail of beneficial results, for in it we are co-workers with God.

“Whatsoever He Saith Unto You, Do.”

John 2 : 5.

BY KATIE.

WHATSOEVER,” He hath said, it matters not if great or small,
He, who gives thee His command, knows thy heart, thy life, thy all,

Only living in His will,
Simply *doing* is thy place ;
He comes close and closer still,
He will give thee needed grace ;
Working, watching day by day,
Just *whatever* He may say.

“Whatsoever” He hath said, ’tis *thy Lord* who died for thee,

And His true and boundless love, now, He offers full and free.

Whatsoever be thy task,
Do it and His promise claim ;
He will give “*what’er we ask*”
Of the Father in His name.
Do whatever is His will,
And His promise He’ll fulfil.

“Whatsoever” He hath said, *do it now*, at once obey,
Now is the accepted time, *now* is the appointed day,

Thine it is to hear, obey,
He will give thee sweet reward,
And the barren, desert way
Shall yield fruit unto the Lord.
Thine own will thou must resign,
And the *Master’s will be thine*.

Yes, the blessed Lord of glory—*ready—waiting—willing*
—stands,

Ready to prove true His promise if thou follow his command.

Waiting to give greater treasure,
Deeper, more abundant love,
Willing with o’erflowing measure
To shower graces from above.
To thy soul its need confessing,
Jesus offers richer blessing.

Jesus, Saviour! ever keep us—*ready, waiting*, day by day,

Willing to perform each duty, do *whatever* Thou shalt say.

Calmly working every hour,
Telling out the grand old story,
Trusting fully in Thy power,
Watching for Thy coming glory,
When earth’s darkness shall be light,
And faith be merged in perfect sight.

No Time !

HE who cannot find time to consult his Bible will one day find he has time to be sick ; he who has no time to pray must find time to die ; he who can find no time to reflect is most likely to find time to sin ; he who cannot find time for repentance will find an eternity in which repentance will be of no avail ; he who cannot find time to work for others may find an eternity in which to suffer for himself.—*Hannah More*.

[ORIGINAL.]

Noah.

BY MISS DORA ALLEN

THE principal lessons to be learned in the history of Noah are these :—

1st. *God sees sin*, even the sin of the *heart*, that which may be hidden from the eyes of our fellow creatures. Gen. 16 : 13 ; 1 Sam. 16 : 7 ; Psalm 139 : 1-4 ; Heb. 4 : 13. How needful for us, then, to have sin removed from our *hearts*, as well as from our *lives*, and to pray with deep earnestness, “Search me, O God, and know my heart : . . . and see if there be any wicked way in me.” Psalm 139 : 23, 24. How can sin be removed from our souls? *Only by the application of the blood of Jesus*. This can remove *completely*, for it cleanses from *all* sin. 1 John 1 : 7. When God looks at *us*, on what does His eye rest? On sin *unforgiven*? or on a heart purified by Jesus? Can He say of *us*, “There is no spot in thee.” Song of Sol. 4 : 7.

2nd. *God hates sin*. Prov. 6 : 16-19. Shall *we* not hate it too? When we hate a thing, do we not try to put it out of our sight? *So let it be with sin*. “Let us *lay aside* . . . the sin which doth so easily beset us.” Heb. 12 : 1. Leaven, which is a type of sin, was not to be seen in any of the houses of the Israelites on the night they were redeemed. Exodus 12 : 15, 19 ; and the Holy Ghost tells us, *we* also are to put away sin 1 Cor. 5 : 7, 8. Oh ! let us seek to have so much of the mind of Jesus, that we may hate what He hates, and love *only* what He loves.

3rd. *God’s threatenings against sin*. How strong they are ; and yet how men despise them ! It was so *then—it is so now*. Day after day do we read such solemn words as these : “The soul that sinneth, *it shall die*,” Ezek. 18 : 4 ; “The wages of sin is death,” Rom. 6 : 23 ; but people go on as if God were not true to His word ; but He *is* faithful. He cannot deny Himself—that which He has spoken shall surely come to pass : for witness—

4th. *The execution of His threat*. All perished—*none* escaped—who did not enter the Ark. They *might* have been saved ; for

5th. *The long suffering of the Lord was great*. For a hundred and twenty years Noah preached to the people, Gen. 3 : 3 ; 2 Peter 2 : 5 ; but they would not hear. “They did eat, they drank. Luke 17 : 27 ; they went on as usual, paying no heed to the messages of love and mercy, till at last the flood *did* come, and they were all destroyed. How is it with *us*? God’s judgments are *now* delayed, but they will not be so *always*. He is waiting now on purpose to be gracious. Isa. 30 : 18. Have *we* received His message into *our* hearts? or do we *despise* it? “How *shall* we escape, if we neglect so great salvation?” Heb. 2 : 3.

6th. *The security of God’s children*. God shut Noah *into* the Ark, and when He shuts, who can open? Rev. 3 : 7. Hidden in Christ, the True Ark,

how safe we are! None can pluck us thence, neither floods of iniquity, nor waves of trouble can move us from *Him*: for this man, even the Lord Jesus, shall be our hiding place. Isa. 32: 2. Are *we* IN Christ? It would have been no use for the people, when once the door of the Ark was shut, to have *clung* to it, for only those who were *inside* were safe. *So now*. No *outward* privileges can save us—no clinging to anything *outside*. Like *Paul*, we must “be found IN *Him*.” Phil 3: 9. Are *we* inside? Not merely belonging to *this* church or *that*, but in *Himself*. John 15: 4. Like the Israelites on the night of the pouring out of the terrible judgments on Egypt, every one was to be *inside* his respective house. Exod. 12: 22. Safety was only there. Like the wise virgins, we must be *quite* ready, so that, when the door is shut, we may be *inside* with Jesus. Matt. 25: 10. Is Jesus *now* our Refuge? To-morrow may be too late. Prov. 27: 1; Jas. 4: 13, 14. If we are in Christ, “what manner of persons ought we to be?” Noah walked with God—so may *we* walk. Noah offered a sacrifice of thanksgiving—so may *we* offer. Heb. 13: 15. Oh! let our whole lives be a reflection of the Holy Jesus! and let all see that we are in *Him*, and *He* in us; and that what we do and say *always* may *prove* that we are abiding in *Him*.

A Voice of Praise.

FEW cities (of equal population and wealth) can boast of a greater number of religious and charitable institutions than are to be found in the city of Toronto. In fact provision has been made by the Christian public for the care of all classes of deserving needy ones, and for the reclamation of those who may have been led from the path of virtue or rectitude. Among those institutions is one doing a quiet yet effective work in behalf of females who have fallen before the power of the tempter. “The Haven” is more than a Haven in name. It was rightly called, and has worthily maintained its right to the title. Within its sheltering walls many weary, heart broken young women have found a kindly refuge, and have been cared for by loving spirits, when those upon whom they had wasted their affections had cast them off, and left them to die, or if to live, it was to be a life worse than death. There, in the hour of their extremity, the hand has been stretched out to them, and in many instances the heavy laden one has been led to the great burden bearer, and in His bosom has found rest. We thank God for such institutions, and for such bands of loving workers.

The following letter recently received by one of the workers, speaks for itself, as to one heart once heavy, but now happy in the Lord:—

Dear

Your very kind letter has been received some time ago, and it is impossible for me to tell you how delighted I was to hear from you. It was so good of you to write me such a helpful letter. It has really done me a great

deal of good. My thoughts often and often wander back to the many very pleasant evenings I have spent in the Bible class at the Haven. I miss the services there very much, yet I know that this is all for the best; and I earnestly hope that my coming to this home may prove to be as great a blessing to me as the Haven has been.

You can't imagine how very sorry I was to leave dear Mrs. M— and Miss D—; in fact the whole Haven had become so dear to me that I hated to leave, but I knew I had to make a start and go out into the world again; and O, how good God has been to give me such a home as this I can truly say, “Bless the Lord, O, my soul, and forget not all His benefits.” I never expected to be so happy and contented; and more than that, I have never deserved it. I feel that I can never sufficiently praise God for what He has done for me.

My work and new home is very pleasant, and I intend to remain here for some time, if the people can endure me. Sometimes my work is very trying, but everything is much better than I expected. The mistress is a dear, kind Christian lady, and she is very good to me. I am never lonely, and the one great thing I regret is, that I did not forsake the old life long ago.

I know you always remember me in your prayers, for which I thank you very much, for I have much need of them. Again I will thank you for your great kindness to me, and hoping to hear from you soon again, for your letters are so helpful to me.

Your grateful friend.

[ORIGINAL]

Holiness.

SOME weeks ago, an evangelist wrote to a friend in a western city, who had made reference in previous correspondence to rich blessing which had been experienced by himself, and through him by many others. He was asked to write out his experience for the benefit of others. His reply is given in the following article:—

“In your letter you ask me to write out my experience with reference to the blessing of Holiness; through what stage I was led to it; how the blessing was received; and what was the effect of the change wrought in me in the Lord's service.

“1st. *As to blessing*, For weeks I had been pleading with the Lord to give me this special blessing and power to win souls. Many tearful moments were spent alone with Him. Sometimes after pleading with Him, I would say to myself, ‘Oh, I wonder if He will ever give me what I am asking!’ Then I would tell Him that I did not ask it for my own sake, but for His sake, and for His glory; and that if He would only give me the blessing and power to win souls, I would go out and work for Him, no matter what might be the cost or suffering. Had I a thousand worlds, it seemed to me I could freely give them all, only that I might be used in bringing souls to Jesus. My burden and agony were intense.

“2. *How the blessing was received*. Just then I received a letter from D. S., whom I had not seen for over 25 years, and who did not know me personally, requesting me to go to a point over 60 miles away to hold meetings, and to take one or two workers with

me. I said to myself, 'I cannot go; what am I?' If ever I felt my own nothingness it was then. 'But did not you promise me that you would go if a way opened up,' the Lord seemed to say. I replied, 'Yes, Lord, but Thou hast not conferred on me that blessing which is necessary to win souls, and how can I go?' The anguish that followed I shall not attempt to describe. I showed the letter to a friend, an estimable Christian young lady. She said that before my daughter left to attend school, they had pledged one another that if an opening ever presented itself to work for the Lord, they would go. This was news to me, and something like encouragement. So I wrote to Mr. S—— that he might expect a 'band of Christian workers' on the following Saturday, and to announce two meetings for the Sabbath. This was on Tuesday, and the day following I drove over for my daughter to help in the work. On my way to B—— I received the long sought blessing. To describe the glory, power and assurance that then thrilled my soul, is beyond the power of words to utter. Before I knew what I was saying, the words escaped my lips, 'Glory! I have received it! I am sanctified! I know it!' Then I did not need to be told that God was going to save souls; I knew it as an assurance of burning power; and the result was, that in eleven weeks, 700 souls professed to receive Jesus as their Saviour. I have seen 15 heads of families saved in a single meeting, and 45 young and old in another, 4 Roman Catholics in another, along with others. In B—— 364 were brought to Christ in 20 days. At another place, 50 souls in five meetings. Some ministers said they never saw people come into the light so quickly. The work was ineffably sweet. My peace flowed like a river.

"But my brother, there is a mightier work to be done yet in these latter days, of which the present are but the incipient fulfilments (Rev. 14 : 6 ; Matt. 24 : 14)."

The Real Helper.

A MISSIONARY in China once heard a group of Chinamen discussing the various religions with which China is afflicted. At last one of the group said: "It is just as if a Chinaman were down in a deep pit and wanted help to get out. Confucius came along and said, 'If you had only kept my precepts, you would not have fallen into this pit.'

Buddha also came to the mouth of the pit, saying, 'Ah, poor Chinaman, if you were only up where I am, I would make all right.' The Chinaman replied, 'If I were where you are, I would not want your help.' But then there came along Jesus Christ, with tears in His eyes, and he jumped right into the pit and lifted the poor man right out of it."

WHEN a man dies, says *The Koran*, his survivors ask what property he has left behind; the angel who bends over the dying man asks what good deeds he has sent before him.



THE Salvation Army in Italy has commenced the publication of the Italian "War Cry." This makes 18 separate editions of that paper now issued in different parts of the world. The first order for the Italian paper comes from Rome itself, where some friends have ordered 100 copies. These papers will be sold in the streets of the Eternal City by some of the first friends of the Italian Corps in London. So we may say the Salvation Army has thrown its first shots into the City of the Caesars. God save Italy.

DR. L. W. MUNHALL is now at Denver, Colorado, engaged in Evangelistic work. The Mammoth Rink has been engaged for the meetings, and a great work is anticipated. The Lord has abundantly honoured his labours elsewhere, and we believe He will at Denver.

THE Believer's Meeting for Bible Study, to be held at Niagara, Ont., July 21 to 28, promises to be a gathering of more than usual interest. Dr. Munhall, Major Whittle, Dr. West, Dr. Brookes, Mr. and Mrs. McGranahan, and other equally well known Christian workers have signified their intention to be present. We shall be pleased to forward circulars, with R. R. arrangements, &c., to any person making application.

THE Northfield evangelistic conference for Bible study and upon methods of work in home and foreign evangelization, and for the promotion of individual consecration to Christ, will be held in Northfield, Mass, for ten days, from Wednesday, August 4, to Friday, August 15, inclusive. Rev. Marcus Rainsford, of London, will be present. The meetings will be held in the hall of Northfield Young Ladies' Seminary. Applications for rooms should be addressed to H. N. F. Marshall, Treasurer, Northfeld, Mass., and made as early as possible. A general invitation is extended to all ministers and Christian workers who are in sympathy with the object of the conference by D. L. Moody.

MR. W. A. BRIGGS, who has for the past twelve months been laboring in the Mission Field in Jamaica, is now on his way to his home (Toronto), where he is to take a course of medical study preparatory to entering the Foreign Mission field in connection with the China Inland Mission. The ministrations of our young brother was greatly blessed to the people among whom he labored in Jamaica; and we can but express a hope that he may be vouchsafed all needed grace and help to complete his preparation for a life of service for the Master.

Implicit Obedience.

JOHAN CASSIAN makes mention of one who willingly fetched water near two miles every day for a whole year together, to pour it upon a dead, dry stick, at the command of his superior, when no reason else could be given for it. And of another it is recorded that he professed that if he were enjoined by his superior to put to sea in a ship which had neither mast, tackling, nor any other furniture, he would do it; and when he was asked how he could do this without hazard of his discretion, he answered, 'The wisdom must be in him that hath power to command, not in him that hath power to obey.' These are instances of implicit obedience to a poor fallible human authority, and are by no means to be imitated. But when it is God who gives the command, we cannot carry a blind obedience too far, since there can be no room for questioning the wisdom and goodness of any of His precepts. At Christ's command it is wise to let down the net at the very spot where we have toiled in vain all the night. If God bids us, we can sweeten water with salt, and destroy poison with meat; yea, we may walk the waves of the sea or the flames of a furnace. Well said the Blessed Virgin, "Whatsoever He saith unto you, do it." My heart, I charge thee follow thy Lord's commands without a moment's question, though he bids thee go forward into the Red Sea, or onward into a howling wilderness.—*C. H. Spurgeon.*

Canon Lefroy on the Latch-Key.

THE most important thing a young man carries about with him is not his purse, not his watch, but the latch key! What does it mean? A young man goes in and demands from his father and mother a latch-key. He thinks he ought to have one, for A., B., C., and D., all have theirs. The father looks solemn, and the mother distressed, and they have considerable misgiving about this young man possessing a latch-key. But a latch-key he must have, and a latch-key he possesses. Shortly after he has this latch-key, he announces that he will not be home quite so early to-night as last night, and the next night he is later still. In making these various excuses, he has first, a deliberate purpose in his mind to be out later than he ought to be, and second, there are others with whom he keeps company who have also resolved to be late home instead of early, letting the family prayers go by for the purpose of being in places of evil resort. Late hours and loose morals are twins; and you may depend upon it, if you have your latch-key, that your moral manhood is decreasing, that you are sinking instead of swimming, being carried on with the tide instead of breasting it, that you are, with others, pursuing a course which if continued will bring you to an early and unhonoured grave, leaving your father and mother to bemoan the day when they yielded to your entreaty for this latch key.

Alabaster Boxes of Human Sympathy.

DO not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

A Good Confession.—1 Tim. 6: 13.

ONE of Frederick the Great's best generals was Hans Joachim von Zietan. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table because on that day he wished to present himself at the table of his Lord and Master Jesus Christ. It was sacrament day. The next time he appeared at the palace the king, whose infidel tendencies were well known, made use of some profane expressions about the Lord's Supper, and the other guests laughed at the remarks made on the occasion. Zietan shook his gray head solemnly, stood up, saluted the king, and then said, with a firm voice, "Your Majesty knows well that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you and me—greater than all men; He is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us all with His own blood. This Holy One I can never allow to be mocked or insulted, for on Him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your Majesty." This open confession of his Saviour by Zietan made a powerful impression on the king, who felt that he had been wrong in his attack on the faith of his general, and he was not ashamed to own it to his brave old general before all his other guests.—*British Workman.*