

MISSION UNION

THE FIELD IS THE WORLD

An Evangelistic Journal

Vol. 1. JULY 18, 1885. No. 23.



BE NOT WEARY IN WELL DOING.



"He is Coming."

URING the four days following July 14th there was gathered at the beautiful town of Niagara a large company of the Lord's believing ones, who had assembled round His word to see what "God the Lord would say unto them" concerning the "coming of His Son." It was a season of resting under "His shadow with great delight," and many of the ignorant were taught—the weak strengthened—and the strong made valiant. The brethren to whom had been assigned the duty of preparing papers, had evidently been led of God, and the whole tenor of those papers, and the deep spirit breathed therein, had a quickening power upon those who were privileged to hear them. It would of course be impossible for us to give the papers in *extenso* to our readers, but we have arranged to reprint them in full in pamphlet form.*

Where all was so marked by careful research and earnest presentation, we can make no special mention of names, but leave the readers of the report to draw therefrom their own conclusions, feeling assured that in each paper will be found much to encourage in the pursuit of the study of His word, and that all combined will serve to build up His people in their most holy faith, and cheer them while they wait for Him who "shall come to be glorified in His saints." We trust, also, that many friends may be led to circulate the report of the convention, thereby bringing to other Christians a share of the blessing so richly enjoyed by attendance at this gathering.

* See advertisement on our last page.

Our Mission Union,

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Original or selected articles intended for insertion in the paper, should be addressed to ALF. SANDHAM, Editor, at same place.

A Festival.

THROUGH the kindness of friends the Mission Union workers were enabled to give a strawberry festival to the poor people on the evenings of July 7th and 8th. Over 675 women and children were present, and a most enjoyable, and, better than all, a spiritually profitable time was spent. The Committee desires to acknowledge the following contributions toward the festival expenses:—

CASH CONTRIBUTIONS—Friends, \$2 50; E. R., \$1; a friend, \$3 14; Miss S., \$1 75; C. B. P., \$3; Mrs. B., \$1; Mrs. L., 25c; Miss W., \$1; a friend, \$1; Miss McI., 30c; J. J. G., \$2; H. O'B., \$2; W. H. H., \$1 15

OTHER CONTRIBUTIONS—Mr. B., a friend, E. T., Mrs. R., and several whose names are unknown.

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

By REV. JOHN McEWEN, Secretary S.S. Association of Canada.

[July 19] **Omri and Ahab.** [1 Ks. xvi 23-34.]

Re-read the five-fold method of preparing a lesson—presented in last number of the MISSION UNION,—and keep it in view during the Old Testament course. The last two lessons are loud warnings of history repeating itself in the individual. In the first we have Solomon's wisdom illustrated by his son's folly. Prov. xiii. 20. The wedge of folly has rent the kingdom in two. In the second lesson we have the temporizing of Solomon with the idolatry of his wives (1 Kings xi. 1-13) ripened into revolution and organized idolatry, embodied in (1) a new line of law; (2) new symbols of worship; (3) new sanctuaries; (4) new ministers of worship; (5) new festivals—the Divine is imitated, but God is left out. 1 Kings xiii. 4-10, 33, 34; xiv. 16. This third lesson presents the deepening degradation of a course of sin, enlarging in the volume of its power, and deepening its own channel. This is specially illustrated by the career of Israel. The kingly line of Jeroboam ended with his son. The best of the people in Israel were shocked by the changes in worship, and moved to Judah. The preserving salt being removed, Israel was weakened, and the final overthrow of the people one hundred years earlier than the southern kingdom. Read Hosea's exhortation (Hosea xiv) Omri had great external prosperity, purchasing desirable situations for cities and palaces (v. 20). Ahab, his son (v. 30), imitated Solomon in his worst lines of policy, vs. 31, 32, 33. "Moral weakness was Ahab's undoing." "In

Jezebel we vainly look for one womanly relenting, one gentle weakness to soften the hard lines of more than masculine firmness." She is fierce and sanguine in character, caused by and exhibited in her great devotion to the impure worship of her country. Growing worse and worse, so with the kingdom

[July 26.] **Elijah the Tishbite.** [1 Ks. xvii. 1-16.]

Ahab represents the darkest period of Israel's history; Ichabod was written on every door of the land, even to Elijah there seemed no hope, but in the Lord God of Israel (v. 1).

ELIJAH is in many respects the grandest and most romantic character presented in Israel,—from the hill country of Gilead,—weird in personal appearance—almost savage in dress—like a fire consuming the ungodly—dauntless in spirit—unbending in severity—combined gentleness and sympathy, are shown in all the private relations of life. Make a study of this Bible character with Moses and John the Baptist, as belonging to the same type.

God raises suitable agents for his work in every crisis. Don't fail to ponder Jas. v. 17, 18.

LONG AND DEEP COMMUNION WITH GOD PREPARES FOR WORK.

Moses at Midian 40 years—John Baptist in wilderness. We are so much with each other and so little with God—we build from the roof more than upon the foundations—live by summer brooks rather than by the perennial fountains. Enumerate some reasons for the famine, and the ends sought by it.

GOD'S REVELATIONS AND DIRECTIONS TO THE PROPHET.

Our work is opened up step by step, and gives us our bread day by day. The lesson is an illustration of our daily life. "Thy bread shall be given thee, and water shall be sure."

THE TEST OF FAITH TO THE WIDOW

Entertain the man of God when the king seeks his life. She gives her last loaf—on Elijah's word, that he is a man of God. She is tested by having only the portion for the day. Her faith was rewarded by constant support, by the presence of the man of God—spiritual blessings. All nature is God's minister to His children, His cause, and His own glory. "So the Prophet went and did according to the word of the Lord" v. 5.

A Beautiful Thought.



WHEN you look through a red glass, the whole heavens seem bloody; but through pure uncoloured glass, you receive the clear light that is so refreshing and comfortable to behold. When sin, unpardoned, is between, and we look on God through that, we can perceive nothing but anger in His countenance; but make Christ once the medium, our pure REDEEMER, and through Him, as through clear transparent glass, the beams of God's favourable countenance shine in upon the soul. The Father cannot look upon His well-beloved Son but graciously and pleasingly. Take Christ out, all is terrible; interpose Him, all is full of peace.—Leighton.

[ORIGINAL]

Able to Save.

By J. J. GARTSHORE.



N October of 1883, I had occasion to visit the town of _____, in western Ontario, on business. Finding the gentleman I wanted to see had left for a day or two, I was a good deal disappointed, having made an appointment in

connection with, to me, a very important matter. After dinner at the hotel, I started out for a walk till time for next train. Out of the bar-room stumbled a man who looked the very picture of wretchedness, his lip cut, one eye black, and he staggering from side to side in a sad state of intoxication.

He accosted me with the question "Are you going this way?" I tried to evade him but he persisted in carrying on the conversation and in order to get on without trouble I spoke kindly to the man. After putting some questions to him about his occupation and family, I asked "When are you going to give up this terrible drink which is ruining you, body and soul." His answer was, "Oh I suppose—when I die." I can't help it, I have taken pledge after pledge, have promised my wife and little girl over and over again but its no use," and then interjected a terrible oath using the name of Jesus Christ. I looked him in the face and said "if you only knew Him whose name you are taking in vain as *your own Saviour*, you would have a power to overcome the terrible habit." "If I only knew Jesus Christ, if I only knew Jesus Christ" he repeated, "nobody everspoke to me that way before; will you come home with me? I have a nice little family of four children but, oh, such a desolate home all through whiskey." I went on with the poor fellow towards his house. It was something I had often read of a drunkard's home, but never saw such a sight before, the little children cowering in a corner, no furniture in the room but two wooden chairs, and the poor wife broken hearted, was ashamed to come in. During our walk I had told him of Christ's love for poor sinners, the free offer of pardon to the guilty, the promise of help to those who put their trust in Him, quoting God's word which offers a free salvation to "whosoever will" After the home was reached, an old family bible was brought down and the passages looked up. The poor man said "will the Lord hear a vile drunkard like me if I pray to Him"? I answered He came "not to call the righteous but sinners to repentance." The wife entering at this time began to tell me of her husband's hard usage and the wretchedness which drink had brought upon them, but I answer-

ed her that life had decided by God's help to give it up. We all knelt down and I prayed earnestly for the man. When we got up from our knees, he took 25c out of his pocket and handed it to his wife saying, "Here Annie that was for whiskey, God helping me I will never taste another drop," and the poor fellow would hardly let me go. I left him promising to write and send some good reading matter. Five days after letters were received from him and his wife stating that he had kept his word, that he had not been so long without liquor for two years. His letter stated that God's word had taken hold of him and showed him his sinfulness as he had never seen it before, and he wondered if there could be mercy for him. I replied fully, stating from God's word that the ransom *had been* paid and that salvation was for him if he would accept it in God's way. Many prayers went up to our loving Father that He would bless His own truth to this dark, hard heart, and thanks be to His name He did answer, and a bright happy letter announced in a week or so that now he had Christ as his Saviour, and that the victory was his through Him who loved him and gave Himself for him. This was the dawn of a new day. In answer to prayer all desire for liquor was taken away, new hope for the future came into his heart, life in that home was now as it had never been before, and after sixteen years of slavery he was enabled to step into "the glorious liberty of the children of God." Three months after, I had occasion to call at that place. My friend met me at the station, but so altered I did not know him, I was taken to the home, now so changed, well furnished, every comfort and the family bright and happy from the parents to the youngest child.

The new life implanted by the Spirit of God has grown and is still growing, "old things have passed away, all things have become new" and in a recent letter the following words tell of the Grace of God which is being multiplied day by day.

"I was reading a sketch of John B. Gough's life and I see that he could not stand until he trusted in Christ's strength. My own past experience came before me as it never had done before, how often I tried but it was all in vain until I claimed Christ as my Saviour and fully trusted in his gracious promises, and have found him to be a friend that sticketh closer than a brother."

Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

A MAN may read the figures on the dial, but he cannot tell how the day goes unless the sun shines on the dial; we may read the Bible over, but we cannot learn to purpose till the Spirit of God shine into our hearts.—*Watson.*

[ORIGINAL.]

Power for Service.

BY GEO. SOLTAU.



OW many are the prayers daily ascending to God from His people for *more power*. The sense of need, and the reiterated prayer should lead us to search and see whether the supply of power as revealed in the Word of God is not already within our reach, and whether it is not

simply ours to take. In Luke x. 19, we find the Lord's own Words: "Behold I give you power over all the power of the enemy, and nothing shall by any means hurt you." Was this promise confined to those men and to that time? We think not. The same Lord that gave the power then, gives it now, and how far reaching is it? Power over all the power of the enemy. Let us never be tempted after this to say, "I cannot do the Lord's work," or "I cannot overcome this or that dark power of evil." This gift, like all other gifts of Divine love, has to be taken by the hand of faith. There is no other way of laying hold of it. To ascertain what this power has already accomplished, look at Eph. i. 18-23. The Apostle here prays that the Ephesian Church may know "What is the exceeding greatness of his power to us-ward who believe, according to the working of His mighty power." This power then has effected some great triumphs already. It has worked, and worked effectually. It is in no way diminished, and can accomplish as great deeds of deliverance and victory as before. And this power is to us-ward. What has it accomplished? God wrought it in Christ when "He raised Him from the dead, and set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." The Lord Jesus lay in the grave in all the weakness, and silence, and helplessness of death, until this power entered Him, and the spirit raised Him, taking Him out of the grave, then above the grave, then away past all principalities and powers, and ceased not until He was seated on the right hand of the throne of the Majesty on high. What a mighty leap from the grave to the throne, from underneath the sealing of the Roman Soldiers to the right hand of God. What a mighty *lifting* power! And this is the power that is toward us who believe. Do we believe that the resurrection of Jesus has been accomplished thus? If so, do we believe,—can we believe—that the same power that placed Him on

the throne, has descended again to earth, to lay hold of and raise up and exalt us? Yet so it is: for the Apostle goes on to say that God who wrought the power in Christ when He raised Him from the dead, and set Him in heavenly places, has wrought it in "you, who were dead in trespasses and sins, and hath raised us up together, and made us sit together in heavenly places." Eph. ii. 1-6. By reading these two passages together, and inserting the word "IN" before the word *you* in chap. ii. 1, and omitting the words in italics, we get a new force and beauty added, and see how God has sent down the same power of resurrection into us, to accomplish in us that which has been accomplished already in Christ. Let us then grasp the fact,—let us believe the "*Behold, I give you power.*" Let us link on our weakness to this strength; our nothingness, to this Fulness, and identify ourselves with God's resources as declared to—us. Well may we pray that the eyes of our heart may be enlightened. But how shall this power be obtained? We look to the Old Testament for illustrations of this, and turn to Genesis xxxii.

Jacob was on his way back to his father after the long sojourn in Padan-Aram with Laban. His principal characteristic has been, and is, that he must scheme and plan the way by which God's promises are to be fulfilled. He cannot sufficiently trust what God says, so as to leave to Him that carrying out of His own Word. Yet the "God of Jacob" is full of long-suffering, grace and patience, and in the opening of this chapter we find that there were sent to meet Jacob at Mahanaim, two hosts of angels. When Jacob left his home, God gave him a *vision* of angels. Now he is returning He shows him the *fact* of the presence of the angels; the great body-guard of Jacob and his family, and possessions. How perfectly safe then might he feel as he slowly advanced under the protection of this magnificent escort. But no sooner were the angels lost to sight, than they were apparently lost to mind, also. Jacob had no faculty for walking by faith; he could only walk by sight, and when the news reached him, "Behold, thy brother Esau cometh to meet thee, and four hundred men with him," he was greatly afraid. What were Esau and four hundred men in the presence of the hosts of Mahanaim? The one company was visible, the other invisible, and the eyes of his heart were not enlightened, that he might know the exceeding greatness of the protecting power of God toward him, if he would but trust Him. Accordingly, we find him laying the best plan he could to protect himself and his property, and then turning to God in prayer to remind Him of his promise, and to beg for His help. The prayer was mixed with unbelief and fear more or less, but the answer came very

quickly and very straight, much more so than Jacob had any idea of; for as the sun set, a heavenly messenger appeared, and "there wrestled a man with him until the breaking of the day." There was the bearer of the gracious answer, to poor Jacob's prayer, but Jacob's eye recognized him not. He saw only an enemy, one who was prepared to antagonize him, and without enquiring whence he came, or what his errand, he fell to resisting him with all his strength, that he might perchance throw him to the ground. All night the struggle was maintained, and the "natural man," Jacob, is opposing the heavenly man. No blessing can be given, no word can be spoken. In dead silence, all that long night the struggle continued, and neither prevailed until the man touched Jacob's thigh and put it out of joint. Then in an instant the resisting power of natural strength is changed into the clinging power of a yearning, dependent, helpless man. In vain the man from heaven sought to free himself from that grip of Jacob's arms. Jacob has prevailed to keep and hold him, whom all night he has been resisting. Now says the man, "Let me go"—"I will not let thee go except thou bless me." And the blessing came in the shape of a promise of power over all the power of the enemy. "Thy name shall be called Israel, for as a prince hast thou power with God, and *how much more wilt thou prevail with men?*" To be a prince with God involves taking the place of a beggar before God and asking for the blessing of God. This position Jacob took when stripped of himself. Now he has power with God by clinging to Him, and how much more will God give him power over men. Let Esau come on and his four hundred men! God can deal with them on behalf of the clinging prince, and so it comes to pass. Now here lies a great truth, All resistance to the will of God, postpones the blessing of power *with* God, and power *from* God. Surrender of self, surrender of the will, of all effort to manage our own affairs, of all attempts at self-preservation, are the terms of obtaining power. When we cling so that the Lord cannot go, then have we power indeed. This *man* was no angel, as it is generally supposed; it was the Lord Jesus himself. This made the sin of resisting Him so grievous; this made the blessing of clinging to Him so glorious. As then, so now. He will give the victory, He will give the power when we have taken the right attitude of dependence before Him.

THERE is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given up concerning them.—*Mathew Henry.*

Dust on the Knees.

THIS MINISTER leaving a house where he had been praying, noticed dust on his knees. He brushed it away; but it was nothing to be ashamed of. A man seeking work at a place of business was summarily refused as he could produce no credentials or recommendations. As he sadly left the place, one of the proprietors noticed dust on his knees. He inquired the cause of it and the man confessed that before he started out in search of work he had gone before God on his knees, asking that His guiding and directing hand might be upon him. The proprietor was not a religious man, but he remembered that he once had an employee who was accustomed to have dust on his knees. He decided to hire the stranger without further credentials, and found him through many years a faithful servant.

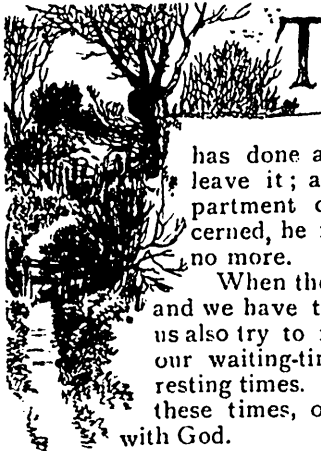
When a man comes from his chamber in the morning with dust on his knees, when a man leaves his vestry for his pulpit with the same mark, when he comes from among the dying and suffering with the same token—it is nothing to be ashamed of. It is a mark of power; it is a sign of high privilege of going to the Throne of Grace; it is a mark of faithful service. It is a token that he who bears it has access to One who is higher than the highest, and mightier than the mightiest.

Lack of Power.

THE late Dr. William Arnot, of Edinburgh, used to tell a story of his being at a railway station, where he grew weary of waiting for the train to move. He inquired of one of the train men what the trouble was, and asked if it was a want of water. "Plenty of water," was the quick reply, "but it's no b'ilin'." Cold water is very excellent in its place, but it furnishes no steam for a locomotive. The red-hot fuel must impart its heat to the boiler ere the train is set in motion. The inward heat produced the external result. It requires no extraordinary sagacity to understand this illustration, or to apply it to Christian hearts. We have no lack of religious machinery in church and Sabbath-school and benevolent societies. The engines are on the track, and train men in their places, and if there is little or no progress may it not be because the water is "no b'ilin'?" The motive power that propels a church, and keeps it in steady, effective motion, must be generated in the hearts of God's people. External pushes in the way of eloquent appeals, special services, conventions, etc., soon spend their force. It is the living Christ in the souls of his people, and nothing else but this, which can supply the needed power.—[Theodore L. Cuyler, D.D.]

There remaineth therefore a rest to the people of God.—Heb. iv. 9.

The Rest of the Husbandman.




THERE are many little restings; but no true abiding rest until the end. When the husbandman has done all his part, he must leave it; and so far as that department of his work is concerned, he may rest; he can do no more.

When these times come to us, and we have to leave and wait, let us also try to rest. God can make our waiting-times, not fretful, but resting times. But to have rest at these times, our leavings must be with God.

But the great rest is to come. "There remaineth a rest to the people of God." It may be, that before we enter it, we shall have a quiet resting-time, like that eminent servant of God, who said he just felt as though the tide were going out. We may lie down with our eyes shut to outer life; and our spirit eased of all its toil; we may have the rest of weakness, or of weariness, or even that of simply thankful reposing in our Lord; but the rest of rests remaineth, when, "Well done, good and faithful servant, enter thou into the joy of thy Lord," shall be said to every faithful life-long toiler.

The Promises.



IT is, in fact, in the experience of real need that the value of the divine promises can be learned. One may greatly admire a life-boat as he looks at it hanging in its place above the ship's deck on a fair day at sea; but that life-boat's true worth one never actually knows till the ship is going down and the life-boat is his only hope of rescue. As the railroad train sweeps along at mid-day, an attendant quietly passes through the cars and lights the hanging lamps. It seems a useless and unnecessary thing to do. The lights beam dimly in the bright sunshine that floods the car. Suddenly the train plunges into a long dark tunnel, and the lamps are no longer useless. But for them, total darkness would prevail in that car.

It is so with the Bible promises. We do not know their worth until we reach the experiences in which we are helpless without them. We may admire them when all is fair and calm about us,

but it is only when the shock of the tempest is on us, and our earthly trust is shattered, that we can realize the value of a hope which is fitted to bear us up and to carry us safely. It is only when our path leads down into some dark gorge of trial, where no sunbeams fall, that we learn the worth of the lamps of heavenly promise. Their beams shone dimly as we walked in the sunshine of human joy, and strong earthly hope; but now in the darkness they flash out in brilliancy, and change night into day.

It is strange that God's children should be so slow to find what their Father has prepared for them in his Word. Let Bunyan's Pilgrim give a lesson to us all. "Now a little before it was day, good Christian, as one half amazed, broke out into this passionate speech: 'What a fool,' quoth he, 'am I, thus to lie in a filthy dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle.' Then said Hopeful, 'That's good news, brother; pluck it out of thy bosom and try.'" Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out."

All Things are Serious.



QUEEN ELIZABETH'S Secretary, Walsingham, having retired from the busy world into the privacy of the country, some of his gay companions rallied him on his becoming religious, and told him he was melancholy. 'No,' said he, 'I am not *melancholy*, but I am *serious*: and it is fit I should be so. Ah! my friends, while we laugh, all things are serious around us. God is serious, who exerciseth patience towards us; Christ is serious, who shed His blood for us; the Holy Spirit is serious, in striving against the obstinacy of our hearts; the Holy Scriptures bring to our ears the most serious things in the world; all that are in heaven and hell are serious. How, then, can we be gay?'

THERE cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—*McCheyne*.

“Except Joe Whitbread.”



LADY in Dorsetshire, England, went to the home of a sick man, Joe Whitbread by name. She found him very ill, being, in fact, doubled up with pain.

After speaking with him for a few minutes concerning his health, she turned the conversation to his state before God. He unhesitatingly declared that in that respect

he was all right, as he had never injured any one in his life, and was not a bit afraid to die, altogether evincing his state to be one of stubborn *self-righteousness*.

Having heard all he had to say without making much answer, she proposed to read to him a little from the Word of God. He made no objection, and she accordingly opened her Bible at the Scripture commencing Romans iii. 9, reading it as follows, very slowly, and with much emphasis upon the words in italics:

“What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin”—*except Joe Whitbread*. ‘As it is written, There is none righteous, no, not one’—*except Joe Whitbread*. ‘There is none that understandeth, there is none that seeketh after God’—*except Joe Whitbread*. ‘They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one’—*except Joe Whitbread*. ‘New we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God’—*except Joe Whitbread*. ‘Therefore by the deeds of the law there shall no flesh be justified in his sight’—*except Joe Whitbread*. ‘But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the

righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference’—*except Joe Whitbread*. ‘For all have sinned, and come short of the glory of God’—*except Joe Whitbread*.”

When she came to the last of these verses, he cried out in great distress, “Oh stop, ma’am! I can’t bear it any more! Oh, stop, stop, ma’am!”

She, affecting surprise, asked what was the matter, remarking, “I’m only putting together what God says and what you say. God says, ‘All have sinned;’ and you say you have *not*: so that must be ‘*except Joe Whitbread*.’” Only a few more

words passed, and she left.

The next time she saw him, the moment she appeared in his room, his face brightened up with joy and gladness, and he exclaimed how delighted he was to see her, having been longing for her to come. He then related what agonies of soul he had gone through since her first interview with him, so much so that a report began to spread in the village that he had lost his reason; but the Lord had revealed himself to him, and it was all now perfect, cloudless peace, and he was longing to depart and to be with Christ.

They accordingly rejoiced and praised together for the wondrous grace that had rescued him from the self-righteousness in which Satan had held his prey. A few days afterward he fell asleep, having been full of joy from the moment he found peace, to that in which his spirit passed into the presence of Him whose precious, perfect work had made him meet to be a partaker of the inheritance of the saints in light.

Dear reader, are you *self-righteous*? God’s Word says, “There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is NONE that doeth good, no, NOT ONE.”—(Romans iii., 11, 12.)—*Selected*.

THE GOSPEL ALPHABET. No. 20.

There is a **WAY** that seemeth right. Prov. xiv. 2.
Broad is the **WAY** that leadeth to destruction. Matt. vii. 15.
Kiss the Son, lest ye perish from the **WAY**. Psa. ii. 12.



Thou art the *Way*, O Lord,
The Way—there is but one
No man can to the Father come
But by the living Son.

Thou art the *Truth*, O Lord,
The Word of power and might;
Thou cuttest as a two-edged sword,
And, entering, givest light.

Thou art the *Life*, O Lord,
And I am hid with Thee
For ever in the Eternal God,
Where loss nor harm can be.

I show unto you a more excellent **WAY**. 1 Cor. xiii. 31.
I am the **WAY**, the truth and the Life. John xiv. 6.
The **WAY** of the just is uprightness. Isaiah xxvi. 7.



The object of this Union is to extend the knowledge of the Gospel of our Lord Jesus Christ among the inhabitants of Toronto and its vicinity, and especially the poor and neglected classes, without any reference to denominational distinctions, or the peculiarities of church government.

MISSION UNION HALL,
College St., Cor. Emma St.

GOSPEL SERVICES
Each evening (including Sunday) at 8.00.
SUNDAY evenings, at 7.10, Children's Service

ADDITIONAL MEETINGS HELD IN THE BUILDING

SUNDAY—9.30 a.m., Sunday School. 3 p.m., Our Mission Union Bible Class. MONDAY—Bible Training Class. Sewing Society TUESDAY—Bible and Flower Mission. SATURDAY—5.15 p.m., Prayer Meeting. DAILY—(Sunday excepted) at 9 a.m.—Day School for children, who (from many causes) are ineligible for public schools.

MISSION MEETINGS
IN AFFILIATION WITH THE UNION.

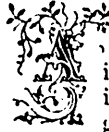
A COTTAGE MEETING is held every Tuesday Evening, at 8 o'clock, in the Mission Chapel, Chestnut St., east side, below Agnes St. Good singing.

COTTAGE MEETING at No. 20 St. Patrick's Square, every Monday evening, at 8 o'clock SUNDAY SCHOOL AND BIBLE CLASS, at 32 Herrick St. every Sunday at 2.30 p.m. All welcome.

Something Needed.

THE Church needs more honest faith in the Bible: to realize that whole peoples are dying Christless; that every human soul needs Christ, and that he died for every human soul; that, without Him, men are lost, and what it means to be lost, more faith in God and more faith in hell—in the reality of the exposure of men. Theodore Parker, when a lad, heard a powerful sermon on eternal punishment; but he saw that nobody seemed to feel impressed by it, and he said within himself, "Even Christians don't believe this, and why should I?" That may have been the turning-point in that boy's life.

Heaven on the Shelf.



John Elliott was once calling on a merchant, he saw in his counting-room ledgers and account-books on the table, while some religious and devotional works were laid up on the shelf, and remarked to his friend: "Sir, here is earth on the table, and heaven on the shelf. Pray do not think so much of the table as to altogether forget the shelf"

We are too prone to put heaven on the shelf, and so busy ourselves with this world that we forget the next. But the things that are seen are temporal, and how soon they must all pass away. A little while and every earthly delight and possession will have passed for ever beyond our reach, and there will be nothing left for us except the unseen and the eternal.

Let us, then, occupy ourselves most with the things that are enduring. Let us lay up our treasures where they cannot be destroyed, and let us seek first the kingdom of God and His righteousness, knowing that all needed things will be added unto us.

What do I Want?



WANT a friend that sticketh closer than a brother; I want an almighty arm upon which I can lean in the hour of darkness and peril; I want an infallible guide who will lead me safely through the snares of this world, within the gates of the eternal city; I want an inspirer and comforter and father who never sleeps and never forgets and never forsakes; I want one who can take away the terrors of death and give the joys of heaven. All these wants are met in Him who doeth all things well, and who so loved the world that He gave His only begotten son that whosoever believeth in Him might not perish but have everlasting life.

CHRIST not only bought us, He redeemed us. Buying, is buying something that belongs to somebody else; redeeming, is buying something that belongs to himself.

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