

RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU.

MISSION UNION

an Evangelistic Journal

Vol. 1. APRIL 18, 1885. No. 17.



BE NOT WEARY
IN WELL DOING.



A Hint to Christians.



Know that there are many of God's children to whom He has entrusted the gold and the silver which are His, and who are desiring to make full and proper use of their stewardship. Oft-times there arises the thought, "How can I so trade with this talent as to most honor my Master, and bring the greatest glory to His name?" To such we offer a suggestion. Has it ever occurred to you, that while you may not be able to go forth on Mission errands, or preach to assembled multitudes, yet there is at your command a messenger whose services may be secured at a trifling outlay, a messenger that may be relied upon to be faithful to his trust; one that will waste no time in argument,—and one who can summon ample testimony as to blessing which has followed his mission during the past. You ask, "Who is this messenger? that I may secure his services." We answer, "You find him in the printed tract, leaflet, or Gospel paper." Thus far, but few Christians in America have availed themselves of this valuable agency in the work of spreading the Gospel. In Great Britain, thousands of pounds sterling are expended yearly by God's people, either in tracts or papers for personal distribution, or as donations to publishing houses, thereby enabling them to scatter broadcast the Gospel seed. (One publishing house, in its April report, acknowledges contributions in aid of gratuitous circulation of publications received during the month of February, 1885, £125 4s. 6d., or over \$600,—this with former acknowledgments making a total of about £40,000, or \$200,000.) It is needless to occupy space in recording evidence as to the manner in which God has owned these messengers. Were it possible to collect the testimonies of those whose first impressions

Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

Subscription Rates, per year, (post paid).

Single Copy, 50 cts.; Six Copies, \$2.50; Ten Copies, \$3.50; Twenty-five Copies, \$7.50; Fifty Copies, \$11.50; One Hundred Copies, \$22.00; Five Hundred Copies, \$100.00.

Societies ordering 500 Copies, can arrange for the insertion of their local meetings on the last page, and also brief notices of their work.

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

were received through reading a tract or Gospel paper, we should find the number far greater than we now think. In view of these facts we urge our readers to lay hold of, and utilize this agency, so easily enlisted, and so easily worked.

Toronto Mission Union.



THE annual business meeting of the Union was held on Saturday April 4th. The reports (which will be printed as a supplement to a future issue of this paper) were pleasing in every particular, showing as they did, that the good hand of our God had rested upon every department of the work. The interest has deepened and the attendance at the meetings largely increased. It has been specially gratifying to observe the leadings of God in this work, especially in providing helpers. The need of a Bible woman was much felt. That special fund only amounted to \$100, a small sum, but the Lord laid it on the heart of a young Christian to offer her services and to accept for the same this small amount. Again at one of our meetings, it was urged by a brother that to make the work truly successful there should be a missionary in charge. This was conceded but how was such a man to be supported. The discussion had just closed, when a young man, a member of the committee entered. He was told what had been suggested. After a moment's pause he said "Brethren I have been thinking over this work. As you know I have been employed (in addition to my college studies) in mission work in the city. My connection with that work ceases next month, and I came here to offer my services to the Union without any condition as to salary. If you will accept of these services I am ready to accept whatever the Lord may send me in the way of remuneration." Thus the Lord provided us a fellow helper in the person of Mr. Goforth, and those who labor with him can testify as to the blessings which have attended his faithful work.

At the annual meeting it was decided to estab-

lish a Savings Bank, or Provident fund. Arrangements have since been made whereby persons connected with the Union may join this fund. Mr. R. Moffatt has accepted the position as Secretary and Treasurer, and Mr. Dixon will attend each Saturday night to receive deposits. The Committee hopes to make satisfactory arrangements for the purchase of coal and blankets for next winter supply, and feel certain that good will result from this plan.

Conference.



ARRANGEMENTS have been made for holding a four days conference on "the Second coming." The Conference will be held at Niagara, Ont. There will be two sessions each day, at 9 a.m. and 2 p.m. The following topics have been suggested:—

- 1st. Day, 9 a.m. History of the Doctrine.
2 p.m.—Absolute Scripture evidence that Christ will come a second time to the earth, and that this coming will be personal and pre-millennial.
- 2nd. Day, 9 a.m.—The Scripture evidence that the second coming of the Lord has been the ever present hope of the church throughout this dispensation.
2 p.m.—The practical power of this truth as a means to the salvation of sinners.
- 3rd. Day, 9 a.m.—What events, if any, are revealed in Scripture as preceding His coming?
2 p.m.—The events which are revealed as introducing the next age.
- 4th. Day, 9 a.m.—Israel's relation to the second coming of the Lord.
3 p.m.—The power of this truth to encourage and stimulate the church to the work of evangelization.

Circulars with full details as to time, speakers, accommodation, railway fares, etc., will be issued in a few days, and may be secured by enclosing stamped envelope to the Secretary of Committee, Willard Tract Depository, Toronto, Ontario.

We are glad to announce that the Believer's Meeting for Bible Study will be held at the same place, commencing July 23rd, and continuing until the 30th.

No more pleasant or comfortable point could be chosen, as the proprietors of the Queen's Hotel have agreed to erect a permanent tabernacle to seat several hundred, (with rooms for committees &c., attached.) Full particulars will be given by circular, to be issued at an early date.

Blessed are ye that sow beside all waters.—Isaiah xxxii. 20.

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

[April 19] Paul going to Rome. (Acts xxviii. 1-15.)

According to the promise of the angel to Paul, the lives of all in the ship are given to him. All safe to shore,—none are lost. The central truth of this lesson should be clearly presented. "The steps of a good man are ordered of the Lord." Psalm xxxvii. 5, 23.

1. THE HOSPITALITY OF THE MALTESE. They were barbarian, in the sense that they did not speak Greek or Latin. The kindness of the human heart unites the race into one family. The presence of the exposed, drenched, cold, helpless travellers appealed to the islanders. They shared what they had, without thought of return. The father of Publius, the Governor, is ill, without hope of recovery. Paul, like Peter, went unto him. "Silver and gold have I none; but such as I have give I thee." Acts iii. 6. Christ's parting promise is fulfilled to Paul. Mark xvi. 17. The kindness of the islanders is richly rewarded, so that to save the voyageurs is to save themselves.

2. GOD'S PROVIDENCE OPENING UP FOR THE JOURNEY TO ROME. The Alexandrian corn-ship takes them on their way. God keeps them and helps them under Pagan auspices, and the favouring breezes bring them safely on. He measures the waters in the hollow of His hand.

3. THE GRAVEFUL AND COURAGEOUS HERO. He thanked God for the way by which he had been led. He thanked God for the hopeful greeting of the Christians at Rome. He thanked God, that a long desired event had been now brought about. He thanked God for the privileges that lay before him.

[April 26.] Paul at Rome. [Acts xxviii. 16-31.]

As Athens was the centre of learning and human culture, so Rome was the seat of law and authority. It is twenty years since Paul went from Antioch on his first missionary journey, and about three years since he wrote his famous letter to Rome. All through these years Paul has had a desire to see Rome; and this wish is realized as a prisoner. "For the hope of Israel I am bound with this chain." While Paul had liberty to receive callers, the chain to the accompanying soldier prevented his doing work in the city.

Recount the prison at Philippi, at Jerusalem, at Caesarea, at Rome. In all these prisons he proclaims the Gospel.

1. PAUL'S POSITION EXPLAINED. vs. 17-20. Take the scholar over the stages of his arrest—and various defences—and notice Paul's clear rehearsal of the matter, and that his appeal to a heathen tribunal was wholly in defence of his rights. The preliminary meeting. v. 21. The special meeting. v. 23.

2. PAUL'S METHOD OF PRESENTING THE GOSPEL. It divided the people into believers and disbelievers. v. 24. The Old Testament Scriptures appealed to as the testimony of the Spirit. The strong assurance that the Gospel is to the Gentiles. v. 28. Two years of faithful work—In calling and speaking. v. 20. In expounding and testifying. v. 23. In persuading and preaching. v. 31. In writing. What? Epistles of Ephesians, Philippians, 1 and 2 Timothy.

[ORIGINAL.]

Daily Communion with Christ.

"KISS THE SON."—Psalm ii. 12.

HAVE your lips pressed the Saviour's to-day,
In a tender and loving embrace?
Have you felt the soft clasp of his hand,
And gazed in His glorious face?
Have you knelt at His crucified feet,
There His pardoning love to receive?
Have you asked Him for strength to o'ercome,
All the sins that His gentle heart grieve?

If to trial, temptation and care,
From your closet you trustingly go,
With lips warmed by communion with Christ,
And heart with His love all aglow,
Your words will be loving and kind,
Though tempted and tried you may be,
For Jesus will whisper to you,
"My grace is sufficient for thee."

Oh! then, *never* neglect the dear Lord,
Who alone can the victory give,
For you *surely* will fall into sin,
If a *moment* your side he should leave.
But if you are found at His feet
Daily, seeking his guidance and care,
Then "He *never* will leave nor forsake,"
Till in heaven His glory you share.

—VIVIAN VALE.

"HE has a respect for religion." Is it possible? How vastly condescending! How deeply humble! The creature has a respect for the service of the Creator! A grasshopper deigns to acknowledge that it has a respect for the King of kings and Lord of lords. Verily a subject of congratulation to the universe! A worm crawling in the dust confesses to its fellow-worms that it has some respect for the government of the "High and Mighty One that inhabiteth eternity."
—Dr. Muhlenberg.

Ye are My Witnesses.

Isaiah xliii. 10.

We should be witnesses according to the following rules:—

WISELY.

INSTANTLY.

THOUGHTFULLY.

NATURALLY.

EARNESTLY.

SINCERELY.

SCRIPTURALLY.

ENDURINGLY.

SWEETLY.

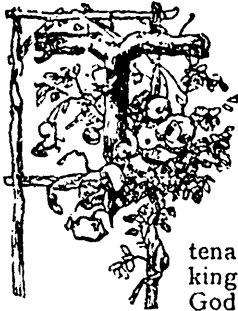
We offer to Christian workers, for distribution, back numbers of "Our Mission Union" at the following very low rate: Packages of 100 assorted (800 pages) for \$1. As the supply is limited, apply early. Address, S. R. BRIGGS, Manager.

We did esteem Him stricken, smitten of God and afflicted.—Isa. liii. 4.

[ORIGINAL.]
The Three Smittings.

BY GEO. SOLTAU.

1. THE SMITTEN RIVER.—Ex. vii. 14-25.



HE river Nile, in the land of Egypt, was the source of wealth and life to the whole country. On its periodical rising to fertilize the soil the whole nation depended for their crops and means of sustenance. When Pharaoh, the king, denied the existence of God, and defied the power of

God, Moses was commanded of God to take his rod and smite the river, that its waters should become blood. Thus in an instant the source of life, and health and wealth became death. When the things lawful and necessary in themselves are used by men, but God is not acknowledged, then they become the source of destruction and death. The love of money has slain many. The mental faculties when used to disprove the Word of God, became the source of spiritual death. Health, opportunities, talents, and all the bright surroundings of life, become only the means of self-destruction, unless God be sought and His truth obeyed.

2. THE SMITTEN ROCK.—Ex. xvii. 1-6.

All around the nation of Israel was dry and barren. There was no water, nor any sign of water. Apparently there was no help for them; in vain they looked around. The black rock towered above them, forbidding, cold, stern, unfeeling, mocking their thirst. Then did God command that the same rod be taken by Moses, and the rock be smitten, when the waters should gush forth, and life flowed freely and abundantly. "Whosoever will, let him take the water freely!"

When Jesus of Nazareth was here below, He found there was no water of life anywhere. Men searched in vain for it: all around was dry and barren. And yet none would believe that in Him was the fountain of living water. His stern rebuke of sin, His uncompromising attitude toward the hypocrisy and falseness of the religious teachers of the day, His withdrawing so frequently from the social surroundings of the people, made them wonder who and whence He was. Said Nathaniel, "Can there any good thing come out of Nazareth?" Said the woman of Samaria, "Art thou greater than our father, Jacob, that gave us the well?" Said the people, "Is not this the carpenter." "From whence hath this man learning?"

But when the rod of God's infinite justice smote Him for our sakes; when the soldier with a spear pierced His side, water and life flowed from Him—life for dying man, water for thirsty. "If any man thirst, let him come unto Me and drink." "The water that I shall give shall be a well of water springing up into everlasting life." He was stricken, *smitten of God*, and afflicted. "I gave my back to the smiters."

3. THE SMITTEN FOES.—Ex. xvii. 8-16.

The dark hosts of the enemy had swarmed around the rear of the camp of Israel, and were endeavouring to destroy the redeemed people. The hands of the mediator were upheld in prayer on the mountain top, whilst the fighting hosts were led to victory, and Amalek was smitten. Refreshed and strengthened by the water from the smitten rock, and rejoicing in the power of God, Israel marched to victory. So we as believers in the infinite resources of our God, and refreshed by the Water of Life from the smitten One, go forth in holy confidence and boldness to wage war with an ungodly world, and to gain the victory. Sin shall not have dominion over you. The Intercessor's work avails, and victory is promised. The vow of vengeance against sin and the world power has gone forth. God is at war with the powers of darkness, and must prevail.

GEMS RE-SET.

It is not so much what we *renounce*, as what we *receive*, that makes us Christians.

GOD willed our salvation; Christ effected it; the Holy Ghost testifies of it (Heb. x. 7-15).

THE Son of God became the Son of man, that we, the sons of men, might become the sons of God.

CHILDLIKE innocence is "not to know evil." Christian saintliness is to know evil and good, and prefer good.

LORD, I find the genealogy of my Saviour strangely chequered with four remarkable changes in four immediate generations. (1) Roboam begat Abia; that is, a bad father begat a bad son. (2) Abia begat Asa; that is, a bad father a good son. (3) Asa begat Josaphat; that is, a good father a good son. (4) Josaphat begat Joram; that is, a good father a bad son. I see, Lord, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son.—*Thos. Fuller.*

He was wounded for our transgressions.—Isaiah liii. 5.

Cancelled and Nailed.

HERE is a beautiful Oriental custom of which I have read, that tells the story of Christ's atonement on the cross very clearly. When a debt had to be settled, either by full payment or forgiveness, it was the custom for the creditor to take the cancelled bond and nail it over the

door of him that had owed it, that all passers by might see that it was paid. Oh, blessed story of our remission! There is the cross, the door of grace, behind which a bankrupt world lies in hopeless debt to the law. See Jesus, our Bondsman and Brother, coming forth with the long list of our indebtedness in His hand.

He lifts it up where God and angels and men may see it, and then as the nail goes through His hand, it goes through the bond of our transgressions to cancel it, forever blotting out the hand-writing of ordinances that were against us, that were contrary to us. He took it out of the way, nailing it to His cross! Come to that cross, O sinner. Not in order that you may wash out your sins by tears, or atone for them by your good works, or efface them by your sophistries or self-deceptions, but come rather that you may read the long, black list that is against you, and be pierced to your heart by sorrow that you have offended such a being; and then, lifting up your eyes, that you may see God turning His eyes to the same cross at which you are looking, and saying, "I, even I, am He that blotteth out thy transgressions for

mine own sake, and will not remember thy sins." Sins forgotten by God! What a glorious thought!
—Selected.

Forgiven and Sheltered.

GEORGE III. was a kind-hearted king, and often spoke kindly to one of his stable

boys. When the boy disgraced himself by stealing some oats, the king hearing of it, had the boy brought before him. The poor boy expected to be punished, but the king seeing the boy in tears, and hearing he was sorry, said, "Well, I forgive you;" and then, in the hearing of all, he said, "If any one says a word to you about the oats, tell me." The boy was forgiven, and sheltered from future blame by the king. How this reminds us of what God has done for believers. We are forgiven, sheltered, and defended. "In whom we have redemption . . . even the forgiveness of sins" (Col. i. 14).



We are not rewarded according to the kind or amount of work we do, but according to the *spirit* in which it is done.

CHRIST once *appeared* to put away sin, and now *appears* in God's presence for us, and soon will *appear* in glory with us (Heb. ix. 24-28).

CHRIST as the Apostle (Heb. iii. 1) came from God to speak *to* us; Christ as the High Priest (Heb. viii. 1) has gone to God to speak *for* us.

[SELECTED.]

Satan's Spectacles!



NEVER heard of such a thing!

Nor did I either, till within an hour. The idea would never have come into my mind, had I not been digging into an old author after gold, as they do in California, and I dug them up.

Some people look at certain objects, and have such a vision of them as could be true only on the ground that their eyes were under some kind of bad influence. Satan does not need any appendages to his vision. He is sharp-sighted and no mistake. But he has a good deal to do with other people's vision. And the different views he helps people to take of things, suggested the idea of spectacles to an old Puritan writer.

I thought if Satan made spectacles for people to look through in former days, it was likely he was not done with the business yet. If he was a liar and a murderer from the beginning, I thought likely he had been a spectacle-maker as long, since that species of mechanics, as I have learned, helps him greatly in both these occupations.

Since the old Puritan furnished me with the hint, I have been looking about me, and I have seen that a great many people are customers of this optician.

I found these articles of different kinds, just as other spectacles are, and adapted with great skill to different classes of persons. I will speak of a few pairs.

In a chat with a young man, the subject of religion came up, and the importance of his having a personal interest in it. That importance was founded on the dreadful ruin of the soul occasioned by sin. *His* soul in such a dreadful state of guilt and ruin! *He* in such terrible danger! Why, what has he been doing? He has never wronged a mortal. There was not the stain of a single vice upon him. He was kind, honest, true—what need he be more? He saw all the amiable things in his character, and as for any such affair as guilt, for which he ought to be alarmed, there was nothing of the kind visible. That my young friend had on a pair of spectacles, was as plain as day: and as I could think of nobody who could make *such* a pair with so much skill, and good-will too, I gave the credit of them to Satan.

I waxed warm in my argument with the young man, and the fire burned so hot within me, that I gave vent to the idea that no mortal of our fallen race ever saw little, and thought little of his sins, unless he had on a pair of Satan's spectacles; and I tried to make powder and dust of those the

young man wore, and I think I should, if the maker had not been nigh to give his customer a helping hand.

Another pair I found not long after in this wise: I fell in with a man who felt very comfortable in reference to his soul's salvation. He named divers things that pleased him mightily. He contributed for public worship and ministerial support, liberally and promptly. He was seldom absent from the sanctuary. He read his Bible with great regularity. He did divers other things akin to these; and they were all good things too. And he thought much of them. And they loomed up before him in great beauty. And he could not but speak of them; and they were great things in his view. And they were strong wings and beautiful, he thought, wherewith one might fly heavenward. And strange it would be, if those gates were not open to such a man. Any other agencies for getting the gates open seemed of little account compared with this. Any other gold was dim, even the most fine gold.

Now that man *saw*, and very bright and beautiful were the objects of his vision. And if he had not spectacles, then mortal man never wore them. And they were so nearly like a pair a man had on near two thousand years ago, that the same hand must have been in the making of them both. That old pair—that is, the effect of them—is described in an old book I have, and the account is by the man himself. He was a Hebrew, and of the strictest sect of the Pharisees—admirably expert in the old laws of those days, and touching the keeping of most of them blameless. And these and like matters in regard to character, had a most delightful aspect in his eyes. He could hardly have done gazing on them, so lovely did they appear; and he counted that they could not do any less for him than give him a home in heaven. But those spectacles, through which we saw so great beauty and glory—and the maker did his best at the workmanship of them—these same met with a dreadful mishap. There came along a giant, known by the name of MORAL LAW, who, as he had a grudge against the spectacles and the maker, gave them such a blow as to smash them into a thousand pieces, and liked to have killed the man who had them on. On looking at the record again, I saw the man was killed. "When the commandment came, sin revived and I *died!*"

But he came to life again, and so far from being sour and revengeful because his own spectacles had been shattered, he was a thousand-fold the happier for it, and he went to work to knock into dust and ruin all those which were like those he had worn. And more people lost them by his agency than by that of any other man living; which blew up a terrible flame of discord between the old optician and Paul, and at odds they were,

Come ye yourselves apart . . . and rest a while —Mark vi. 31.

Paul knocking off, and Satan putting on, as long as Paul lived.

In my episode about Paul I had almost forgotten to speak of another specimen of talent in optics of the personage now in review. While most sinners see next to nothing of the number and nature of their sins, there is now and then a case where the vision is dreadful, and overwhelms the soul. Before some, their sins rise like tremendous mountains. Sinai is covered with the blackness of darkness—lightnings flash out from it, and thunders roar, and there is an horrible tempest of despair in the poor sinner's soul. He cannot get a single glimpse of Calvary. He can see nothing but his sins, black as midnight, and frowning terribly upon him. He grows desperate, and sinks down in the gloom of despair!

Whose spectacles were those through which that sinking sinner saw his guilt? If Satan cannot so fix on a pair as that sin shall not be seen at all, he will fix such a pair that nothing but sin shall be seen.

I have time to speak of only one pair more. I heard a man say lately, 'He did not believe there was any devil!' I did not wonder that he had reached that point; for he had pitched about everything

there was in the Bible overboard; and after having done this, it could not be anything but a comfort to get Satan over too. He was afraid to have him aboard, after he had thus lightened the ship. And if Satan has not clapped a pair of his own spectacles on that man, then he never put a pair on anybody. It is a capital affair for a General to make his opponent believe he is out of the way. And I am at no loss as to whose spectacles a man wears, who scoffingly exclaims, 'There is no Devil in my creed!'

If anybody should marvel at the quantity of this article, if all wear them whose moral vision is defective, I beg them to consider that the old

mechanic has kept open-shop ever since the creation, and has journeymen and apprentices, and peddlers, and so on, *ad infinitum* almost. And it is no marvel, therefore, that he should turn off a vast amount of work, especially as he does not rest himself day or night.

Rest—Learn.

COME unto Me, all ye that labor and are heavy laden, and I will give you rest—then learn of Me." "Rest first, and then I can teach thee," saith He.

See, into the school here comes the new scholar—a timid little fellow, with frightened eyes, looking round on all the clever boys and girls, wondering if he will ever get to know so much as they do; burdened and bewildered by the maps and boards and all the signs of learning that everywhere look down so sternly on him, making him feel almost guilty at being so ignorant. So dull, so stupid as he feels himself, poor little lad, he wonders if he ever will get through the mysteries of the alphabet, or if he ever will get up the slippery heights of the multiplication table. Ah, see, here comes the gentle mistress, without book or cane, and draws the

frightened little scholar to her side with pleasant smile and merry words, and begins to tell him a story and makes him forget that he is at school, and then when he is at home with her, she opens a book and teaches him a lesson without his ever guessing that he is learning anything.

This is just the blessed Master's own method, "Rest; then learn of Me." Come and know, first of all, my patient gentleness and love, then I can teach thee—this first, not last. He who hath not learned to rest, hath not learned how to learn. He who knows not how He makes us to lie down, knows not how to follow Him,—*Rev. Mark Gray Pearse.*

THE GOSPEL ALPHABET. No. 14.



Now is the accepted time.—2 Cor. vi. 2.
 Now is the day of salvation.—2 Cor. vi. 2.
 Come Now, and let us reason together.—Isaiah i. 18.

To-day the Saviour calls: ye wanderers, come!
 Oh, ye benighted souls, why longer roam?
 To-day the Saviour calls: oh, listen now!
 Within this sacred hour to Jesus bow!
 To-day the Saviour calls: for refuge fly,
 The storm of Justice falls, and death is nigh.
 The Spirit calls to-day: yield to His power!
 Oh, grieve Him not away: 'tis mercy's hour.

Come; for all things are Now ready.—Luke xiv. 17.
 There is therefore Now no condemnation.—Rom. viii. 1.
 Beloved, Now are we the sons of God.—1 John iii. 2.



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

GOSPEL SERVICES
Each evening (except Sunday) at 8 o'clock. Sunday service at 7:30.

SUNDAY evenings, at 7:10, Children's Service.

ADDITIONAL MEETING HELD IN THE BUILDING.

SUNDAY—9:30 a.m., Sunday School. 1 p.m., Our Mission Union Bible Class. MONDAY—Young Men's Society. Sewing Society. TUESDAY—Bible and Flower Mission. SATURDAY—5:15 p.m., Pray'r Meeting. DAILY—(Sunday excepted) at 9 a.m.—Day School for children, who (from many causes) are ineligible for public schools.

The Union Committee meets first Monday of each month at 8 p.m.

"God's Love Like the Sun."

DRUNKARD had somewhere heard this fine sentiment, 'God's love is like the sun.' He was sitting in his own miserable dwelling, when a ray of the sun's light entered through his window and fell upon his person; he repeated the thought, 'God's love is like the sun; a ray of the sun falls on me, why not a ray of God's love?' He retired to rest full of the same thoughts; in the morning, the sun was up before him, filling his room with its splendour. He arose, started to his feet, and basked in its morning beams, and then repeated the thought, 'God's love is like the sun; the sun is all over me; if God's love is like the sun, His love is all over a poor drunkard.'

It is this kind of love that melts our hearts and wins them back to God. We who believe unto salvation, can account for it only in the way mentioned by the apostle:—'God, who is rich in mercy, for His great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).'

Finger-Marks.



WORKMAN was employed to thin-whit on the walls of a chamber. The fluid used was colourless till dried.

Being alone in the room, he opened a drawer, examined a pocket-book, and handled the papers, but finding no money, placed all things as they were, forgetting that twelve hours drying would show the marks of his wet fingers. But these tell-tale finger marks, which he little thought any one would ever see, exposed his guilt. Beware of evil thoughts and evil deeds. They leave finger-marks which will be revealed at some time. The marks may be almost, if not quite colourless at first. But even if they should not be seen during any of our days on earth—which is not at all likely—yet there is a day coming in which all finger-marks or sin-stains on the character will be made manifest. Never suppose that you can do what is wrong without having a stain upon your character. It is impossible. If you injure another, you, by that very deed, injure your own-self. If you disregard the law of God, the injury is your own. Your character should be a sure coating of pure truth. Let truthfulness ever be made manifest. Beware of sin, 'and be sure your sin will find you out;' for it makes finger-marks which, even should they not be seen by those around you on earth, will yet be seen to your condemnation at the bar of God. —Selected.

A Pertinent Question.

ALADY was engaged in domestic affairs, when some one rang the street door bell, and the Catholic servant girl was bidden to say her mistress was not at home. She answered, "Yes, ma'am; and when I confess to the priest, shall I confess it as your sin or mine?"



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