



Vol. 1.

JULY 4, 1885.

No. 22.

PREACH THE GOSPEL



TO EVERY CREATURE



THE SEED IS THE WORD

BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

An Encouragement to Workers.



IN our last issue we referred to the Christ-like work performed by Hospital Visitors. In that article the case of a young stranger was mentioned. We have just received from the Lady Visitor who sat by his dying bed, a full account of the closing scene. We trust it may serve to cheer the hearts and strengthen the faith of those who labor amid much to discourage.

"This young man had been in the Hospital several weeks and from the first was a great sufferer. He was very sad and lonely, and gratefully accepted any little kindness shown him. It was soon evident that he had not put his trust in his Saviour. Indeed, when asked, after many times of careful instruction and earnest entreaty, "If he did not *want* to love the Saviour?" he answered "No." The Visitor was much grieved by this, as the young man's hold on life was very frail; but earnest prayer was daily continued for him morning and evening, and the answer came. The Sunday before he died, the Visitor rejoiced greatly in finding that the poor lonely one had opened his heart to receive his Saviour; and altho' the light was not yet bright, it was shining in.

Another Sunday came, his last on earth, and the Visitor was beside him. His life was ebbing fast away, and there was great anxiety to know if all was surely well with him, so at intervals the questions asked were clearly answered, "Do you love the Saviour, and fully trust in Him for salvation?" "Yes, I hope so," was the reply. "But do you not *know*?" Without hesitation he said, "Yes, I *know*." "Are you not happy when you think you will see Him soon?" "Yes," he answered, his pale face brightening with a happy smile. All the afternoon he listened gladly to words of cheer and comfort from the Bible, responding distinctly to any question, and looking up with intelligence when he did not speak. The end drew very nigh, and the hours of pain were numbered. The Visitor, still watching, asked, "Is it all right, James?" "All right," came clearly in reply; then later once more he said, "All right," and then, as tho' he wished to emphasize it, he repeated, "*all right*." Later, after a time of silence, with wonderful strength and clearness, came the words, "*My Saviour*." There was a hush in the ward, and soon the evening sun rested on the peaceful face of the sufferer, whose soul, saved by

If sinners entice thee, consent thou not.—Prov. i, 10.

Our Mission Union,

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Christ's precious blood, had risen to be "forever with the Lord."

This is one of many cases, and when asked sometimes, if we see any results of the work in the Hospital, we think of those who have learned the "way of salvation" while in its wards, and rejoice that God hath counted us worthy to serve Him in this work.

OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN McEWEEN, Secretary S.S. Association of Canada.

The next six months will be largely occupied in the study of Old Testament history, as given in the two books of Kings. Instead of presenting some fruitful thoughts on the lessons of the next two weeks, we wish to submit a few suggestions as to method in Old Testament study, with the hope of directing the personal preparation of the teacher from week to week.

Aim at five readings of the lessons, with a distinct object in each reading; and taking each reading and its object each day will greatly help for the teaching of the lesson.

1. Read to note all the persons and parties named in the lesson, with such information concerning them as is given, or may be obtained in other parts of the Word.

2. Read and make a careful inventory of all their doings or sayings, as recorded in their past, present or future bearings,—these can be classified on the line bearing the names of the actors.

3. Carefully gather up in this third reading all the mental pictures in the lessons, as regards places, groups of persons or doings that can be pictured, turn them about in the mind, and throw them on the imagination until you can think and talk pictorially. This is essentially the level of the boy's knowledge and interest; and such modes of presentation will always secure his intelligent attention.

4. These three readings will put you in fair possession of the material of the lesson; and in the next reading find and catalogue the teachings of the lessons—on right and wrong—God and Providence—worship and work—Christ and salvation, as promised and experienced—not because you can teach them all, but because you need them all to enable you to make a selection and teach that selection, and laying up reserves for future use.

5. Read with all the past investigations before you, and find the scope of the entire lesson,—the Golden Text should express this scope, or the central thought. Prayerfully and carefully persist in your preparation along this line and after this method for the next six months, and you and your scholars will be greatly enriched for the time to come. These Old Testament lessons furnish the

best possible selection for this method. In teaching these lessons to the class, let every pupil have his eye on the written record; and call for the parties and persons, their doings and sayings; and having secured their attention, give them the mental pictures and such of the teachings as you may select. We will be glad to know if this outline of method has been found to be helpful.

The First Step.

[ORIGINAL]

[The following letter addressed to Mr. W. H. Howland, was written by a young man, confined in the Central Prison, Toronto. Written by one who is not a Christian, it is of course to be expected that here and there the idea of self-sufficiency is brought forward. There is, however, the right thought at the close—"By God's help," for without that, all efforts are unavailing.—ED.]



HERE is an old French proverb, "It is only the first step which costs anything"—and never is its truth more verified than in the first step on the downward path; and if there be one, who on reading this little episode, may be led to pause ere that step be taken, these words will not have been written in vain:—

It is now nearly three years since I determined to leave the Old Country to seek a new life in Canada. Preparatory to my departure I spent a week at Oxford with my tutor, a high-minded Evangelical Anglican Minister, who well knowing the temptation to which a young man is always exposed in a new country, where he is unknown and friendless, procured me a letter of recommendation from a mutual friend to the Rev. Mr. R——, endorsed by his Grace the late Archbishop of Canterbury, who as he laid his hand on my head, in his final words said "Be sure and ally yourself to some religious body." In Montreal, where I remained some weeks his advice was rigorously followed. Through the interest of new friends I got an excellent situation, and furnished with letters to several members of the Toronto Y. M. C. A., full of hope, I entered on my new duties in this city. About a week after my residence here, I thought I would present my letters to Mr. R—— and for that purpose I one evening set out. A sudden storm burst overhead and I took shelter in a newspaper office, from which retreat I was decoyed by the strains of a band. I entered the building from which the music proceeded and found myself in a saloon, arranged like the cafés in France. I had spent but a few minutes in the place ere I fell before the temptation offered, and when I left, it was in company with my new companions. In five minutes, some of the foremost were engaged in an altercation with the police, three of the party of whom I was one spent the remainder of the night in the Police Station. Though I was

Look not thou upon the wine when it is red.—Prov. xxiii. 31.

discharged with a caution, my name in full figured in the police column, and all thought of ever seeking Mr. R——was crushed for ever, and that gentleman to my knowledge I have never seen. I went straight from the Police Court to the Y. M. C. A. rooms with my letters of recommendation to Mr. S——for I felt then in need of advice and in the frame of mind to receive it. After my letters were read, there was put the home question "Have you found the Lord Jesus?" Such a query had never been put to me before. I had no chance to reply, as my interrogator was called away, and glad of the circumstance, I left the building and never returned. * * * *

The first step had been taken, others were comparatively easy. Oh be warned in time do not yield to the first temptation—dash down that first glass untasted. I know what it has cost me. The first step had been taken and I, who write these lines, for whom in youth the path of life looked so fair and bright, the only son of godly parents—both now saints in heaven—blessed with a college education—write them within the confines of a prison wall.

It is all very well to argue—"I know when to stop" and "one glass won't hurt." Ere it be to late take the advice of one who has paid such a bitter price for the experience and who by God's help firmly means to adhere to the advice he now gives—"Quit it all together."

The Service of God.

[The following lines of Bible study formed the programme for the recent Mildmay Conference. We commend it to our readers, and feel assured that a prayerful study of the same will result in much blessing—ED.]

1. THE PRELUDES TO SERVICE.

- Conversion.** "Ye turned to God from idols, to serve the living and true God." 1 Th. i. 9.
- Forgiveness.** "A conscience purged from dead works to serve the living God." Heb. ix. 14.
- Salvation.** "That we, being delivered out of the hand of our enemies, might serve Him without fear." Luke i. 74.
- Adoption.** "Let my son go, that he may serve Me." Exodus iv. 23. "As a man spareth his own son that serveth him." Mal. iii. 17.
- Separation.** "Let My people go, that they may serve Me." Exodus vii. 16.
- Readiness.** "Speak Lord; for Thy servant heareth." 1 Sam. iii. 9. "Here am I, send me." Isaiah vi. 8

2. THE PRINCIPLES OF SERVICE.

- Love.** "I love my master." Exodus xxi. 5. "By love serve one another." Gal. v. 13.
- Reverence.** "A servant honoureth his master." Mal. i. 6. "The eyes of servants look unto the hand of their masters." Psalm cxxiii. 2.
- Obedience.** "His mother saith unto the servants, Whatever he saith unto you, do it." John ii. 5.
- Consecration.** "Sanctified, and meet for the Master's use." 2 Tim. ii. 21.
- Ability.** "Able men and strength for the service." 1 Chron. xxvi. 8.

3. THE PATTERN OF SERVICE.

"BEHOLD MY SERVANT." Isaiah xlii. 1.

"Christ Jesus, who being in the form of God took upon Him the form of a servant." Phil. ii. 5-7. "I must be about my Father's business." Luke ii. 49. " whatsoever things the Father doeth, these also doeth the Son likewise." John v. 19. "As the Father gave Me commandment, even so I do." John xiv. 31. "I am among you as he that serveth." Luke xxii. 27. "He learned obedience by the things which he suffered." Hebrews v. 8. "Obedient unto death." Phil. ii. 8.

4. THE PATHWAY OF SERVICE.

After Christ. "If any man serve Me let him follow Me." John xii. 26.

Upright. "He that walketh in a perfect way, he shall serve Me." Psalm ci. 6.

Spiritual. "I serve with my spirit in the Gospel." Romans i. 9.

Bodily. "Present your bodies a living sacrifice—which is your reasonable service." Romans xii. 1.

Constant. "Thou servest continually." Dan. vi. 16.

Thorough. "In every work that he began in the service of the house of God, he did it with all his heart." 2 Chron. xxxi. 21.

Zealous. "Fervent in spirit, serving the Lord." Ro. xii. 11.

5. THE PRIVILEGES OF SERVICE.

Honour. "If any man serve Me, him will My Father honour." John xii. 26.

Favour. "The king's favour is towards a wise servant." Proverbs xiv. 25.

Protection. "There stood by me the angel of God, whom I serve." Acts xxvii. 23. "Thou Israel art My servant.... fear thou not." Isa. xli. 8, 10.

Joy. "My servants shall sing for joy of heart." Isa. lxxv. 14. "Happy are these thy servants." 1 Kings x. 8.

Rest. "Take My yoke upon you—ye shall find rest unto your souls." Matthew xi. 29.

Fellowship. "It is enough for the servant that he be as his lord." Matthew x. 24, 25.

6. THE PROSPECTS OF SERVICE.

The Presence of Christ. "Where I am, there shall also My servant be." John xii. 26.

Conformity to Christ. "His servants shall serve Him, and they shall see His face, and His name shall be on their foreheads." Rev. xxii. 3, 4.

Rejoicing with Christ. "Well done, good and faithful servant, enter thou into the joy of thy Lord." Matt. xxv. 21.

Perfect Service of Christ. "They serve Him day and night in His temple." Rev. vii. 15.

Everlasting Rule with Christ. "His servants shall reign for ever and ever." Rev. xxii. 3-5.

Daily Hints.

FOR OUR LORD JESUS CHRIST'S SAKE,
DO ALL THE GOOD YOU CAN, Eccl. ix. 10.
IN ALL THE WAYS YOU CAN, Matt. v. 16.
TO ALL THE PEOPLE YOU CAN, Gal. vi. 10.
IN EVERY PLACE YOU CAN, Acts x. 38.
AT ALL THE TIMES YOU CAN, 1 Cor. xv. 58.
IN THE QUIETEST WAY YOU CAN, Matt. vi. 34.
AS LONG AS EVER YOU CAN, Rev. ii. 10.

Curiosities of the New Version.

AT the Oxford University's own paper mill, which is situated at Wolvercote, near Oxford, three hundred and seventy-five tons of rag have been consumed in making two hundred and fifty tons of paper for this issue of the Revised Version. It would cover two and a quarter square miles. It would go round the world in a strip of six inches wide, or say, if the pages were laid open one after another, it would go round the world. The sheets piled in reams as they leave the mill would make a column ten times the height of St. Paul's, or folded into books before binding at least one hundred times the height. The copies which are being prepared by the Oxford University Press alone would, if piled flat one upon another, make a column more than fourteen miles high, or three hundred and seventy times the height of the Monument. If piled end on end they would reach seventy-four miles high, 1,943 times the height of the Monument. It is hardly possible to give an idea of the number of goats and sheep whose skins have been required for binding the copies, but it has been calculated that one thousand five hundred and sixty goat skins have been used in binding the copies, which were presented by the American Committee of Revision on the 21st May. A special Act of Congress was passed to admit these copies into the United States free of duty. According to the *Jewish Chronicle*, it was issued on the very day—the eve of the Feast of Pentecost—"on which the first edition was published," as it was then that the revelation took place on Mount Sinai. It is presumably only a coincidence, but it is certainly a very remarkable one.

Four Things Every Soldier Must Do.

- "Watch ye; stand fast in the faith; quit you like men; be strong;" 1 Cor. xvi. 13.
- WATCH.**—Mark xiv. 38; Rev. iii. 2; 1 Pet. iv. 7; Luke xii. 37.
- STAND FAST.**—Gal. v. 1; Phil. i. 27; 1 Cor. xv. 58.
- QUIT YOU LIKE MEN.**—1 John ii. 13; Heb. x. 38; Ps. lx. 12; lv. 22.
- BE STRONG.**—Rom. iv. 20; Dan. xi. 32; John xvi. 33; Eph. vi. 10.

BY shaking the magnetic needle, you may move it from its place; but it returns to the moment it is left to itself. In like manner, believers may fall into sin, but no sooner do they wake to reflection, than they repent, and endeavour to mend their ways, and resume a life of godliness.—*Gotthold.*

Read, Mark, Learn.

<p>"YE - whomeveryou are -whether religious or irreligious, drunkard, Good Templar, or anything else,</p> <p>MUST a positive necessity for an ungodly sinner has nothing whereby to meet the demands of a holy God,</p> <p>BE not only know it in theory, but as a reality, true of your own very self,</p> <p>BORN - not merely a professor of religion, a member of some church or chapel, a moral respectable person; but born</p> <p>AGAIN" or bear the terrible consequence of your sins, and rejection of the Lord Jesus Christ. John iii. 7.</p> <p>" HE may not be a religious man or even a worldly man; he may belong to no Good Templar Lodge or Temperance Society; he may be a drunkard, swearer, wife beater, and everything bad, but if he will believe in Christ</p>	<p>THAT is enough: all God seeks from the sinner for salvation. Christ has died for sinners; and God declares whosoever</p> <p>BELIEVETH in Him, shall not perish and God means what He says. We have then only to believe</p> <p>ON the Lord Jesus Christ to be saved.</p> <p>THE gift of Life is offered to all, and that life is not found in our doings, our improvements, our reformatations, but in the</p> <p>SON and he who truly believes in Him already has life, and that's the meaning of</p> <p>HATH life. (John iii.) It's a present portion, and oh! what a portion!</p> <p>EVERLASTING LIFE." Who can tell its worth? John iii. 36.</p>
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Wheel-Barrow Religion.

RICHARD BAXTER said a good thing when he said of some who lived in his day, that they had a "wheel-barrow religion." They "went when they were shoved." It would be hard to find a better name for the religion of many who live now. Many people are very like wheel-barrows and no laborer plodding up and down a steep incline has harder and more weary work than those whose duty it is to push them. As often as not they are quite empty. They take what is put into them, whether it be good or worthless. Whatever knowledge or feeling of duty they have is proof of some one else's work. They are easily upset and emptied, and they have no power or will to get up again. They move as long as a firm hand grasps them and keeps them going. As soon as they are left to themselves they stop and are helpless and useless until they are lifted. When they move it is up and down, backwards and forwards, never getting further, or showing any life of their own.

[SELECTED]

"They Died for Me." *



AMONGST the strangers who joined Napoleon Bonaparte in his march to Moscow, was the young and brave Prince Emile of Hesse Darmstadt. He was a brave young man, and by his care for the comfort of his men, won their hearts.

All readers of history know of the awful scenes which took place in the memorable retreat from Moscow. The horrors of a battle field can only be surpassed by the horrors of a retreat, and there never was a retreat more harrowing and dreadful than this.

In the passage of the river Berezina, twenty-eight thousand men were lost. When Prince Emile reached the opposite side of the river, he discovered that only ten men remained of the thousand and which he commanded at the beginning of the campaign. The army was thrown into confusion, and the men fled in the direction each thought best for himself. The ten soldiers, however, formed themselves round their loved leader, and determined to stand by him as long as blood flowed through their veins.

The cold was intense; snow lay heavily upon the ground, while fatigue and hunger pressed sorely upon them. The enemy also harassed them. Sleep they dare not, for to lie down and rest was inevitably to perish. Thus they journeyed on until exhausted nature refused to do any more, and the Prince stopped, and said:—

"My children, I must sleep. If God wills that I fight again, He will wake me in the morning."

He lay down and slept. When he awoke and was able to observe his surroundings, he saw that he lay in a thatched shed. His body did not repose on the naked earth. A pile of clothes was under him and over him, thus protecting him from contact with the snow, and shielding him from the piercing cold of the air. The Prince examined them and found them to be the red coats of his soldiers. He saw that his brave men, unwilling to desert him as he lay in the cold



snow, had carried him to this place of shelter and covered him with their coats. He then thought, "Poor fellows, how have they been able to endure the cold of this awful night." He went out to seek them. He had not far to go. Outside the shed lay his ten companions, half naked, and frozen in death. They had given their lives for him, and died that he might live. What wonder that feelings of surprise filled his heart at the sight of such love and sacrifice for him.

Friend! have you not read a story more wonderful, a sacrifice more noble and great? Has your heart been touched, even to the faintest degree, by such an amazing manifestation of love, to and for you.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Romans 5: 8.

Friend, are you covered with the robe of His righteousness. If so, the biting colds of sin, and bitter frosts of evil will be alike powerless to harm; and when the night of earth has passed, we shall, in the glad morn of heaven, see all that wondrous love and sacrifice in its fulness.

"Then, Lord, shall we fully know—Nct till then—how much we owe."

Condensed from an article in "Froned Palms" (Illustrated), by W. Bullerton. For sale at Toronto Willard Tract Depository. Price, 50c.

[SELECTED.]

The Hindrances of the Husbandman.



HINDRANCES and trials,—thorns and thistles,—these have been since the Fall; they will be until the great harvest-home. An enemy has been at work,—there will be tares and wheat growing together until the harvest.

Over some of his hindrances the husbandman has no control; over others only very partial.

Some hindrances there are which are of his own allowing, if not originally of his own making, such as the permission to weeds to get the mastery over the ground. But let the tiller of the soil be never so careful, he will be hindered and tried by insects, blights; and those thousand enemies which have arisen against him since the Fall.

We may be quite sure that the husbandman of the soul will find them too. We find heart-weeds springing up, we know not how, and growing all sorts of ways, just as natural weeds spread over the surface from one small spot, some gradually elbowing out the useful grasses, some drawing the nourishment from the surrounding corn.

And as it is with the husbandman, so is it with us—we never seem to get rid of the weeds. Some seeds crawl, some fly, some get imported with others of a different kind; but they are always present. And evil comes to us in many different ways. Sometimes, what happened a long way off, injuriously affects us; sometimes the hindrance comes from a neighbour—blown, so to speak, over his wall, and at times we find bad things rising within us, as though they were simply indigenous to the soil. We have had thoughts, concerning which we are utterly puzzled as to whence they have come. We have no desire for them; perhaps they are even altogether out of our beat of thought. We have wishes which we have mortified over and over again: still they spring up again as fresh as ever. There is some comfort, however, to be got even from these: we shall not gather them in heaps and burn them for nought. Burnt weeds make manure which strengthens useful plants. St. Augustine said, he made his sins a ladder on which to climb to heaven: each one he trod under foot

enabled him to mount the higher. Every burnt weed will help to nourish some useful plant: some flower will be the fairer, some fruit the richer for its ashes.

Perhaps our hindrances come from friends; or from the circumstances in life in which we are placed. Well, our Blessed Lord, Whose lifetime was husbandry for His Father, met with these every turn. His own family were hinderers,—His own disciples,—the people amongst whom he lived. What work He did was not with human help, but in spite of human hindrance. We may expect the like; but the hindrances need not daunt us. Every stack of corn is a monument of the husbandmans triumph over hindrances. We may be sore "let and hindered," as it says in the collect; but let us determine to be husbandmen *in* our souls, and *to* our souls for God, and say: "Thou, O my Lord, shalt reap a harvest from intellect, affections—all I have." And going forth, it may be, weeping, bearing precious seed, you shall have your reaping-time, and come again with rejoicing, bringing your sheaves with you (Psa. cxxvi. 6).

To The Work.

MR. W. A. BRIGGS, second son of Mr. S. R. Briggs, Manager of the Toronto Willard Tract Depository, sails from New York on Tuesday, 7th July, for Jamaica W. I. I., where he is to engage in the Evangelistic Mission on that Island. This Mission was established several years ago by Rev. Dr. Johnston, who still retains control of the work. It has been greatly blessed, and has grown to large proportions. We hope at an early day to give some account of the work. In the meantime we ask our readers to remember our young brother who now enters the field, and pray that God may bless him, and make him a blessing.

MR. W. P. CROMBIE, Evangelist, whose labours have been much blessed to the conversion of young men, is now in Toronto, resting with friends, preparatory to entering the field of labor once more.

MR. GAY has been serving the Master in regular pastoral work for the past two months. His incessant labors in evangelistic work had materially affected his health, rendering it absolutely necessary that partial rest should be taken. He expects in a few weeks to leave the field where he has been doing a good work (while at the same time recruiting health), and resume his evangelistic labours.

"Will My Case be Called To-day?"



MAN had an important case pending in court. The time for trial arrived, and meeting his counsel who had it in charge, he said, "Will my case be called to-day? Are you sure that nothing is left undone? If judgment is pronounced against me, I am a ruined man." His earthly all hung upon the results of that trial; the decisive day had come, and he was anxious to meet the issue successfully.

There is a greater day which draws near, a day when every man's case is sure to be called. There will be no postponement, and there can be no appeal. The issues are vital; the decisions are for eternity. "We must all appear before the judgment seat of Christ." What will be the issue of that solemn judgment? Has everything been done that can be done to make an acquittal sure? How is it with each one of us? God loves us and longs to save us. He offers to us the privilege of coming near to Him, and finding peace through the blood of the Cross, that we may thus have boldness in the Day of Judgment.

And yet, how many utterly neglect a preparation for that day.

Be and Then Do.



THERE is a great difference between *being* and *doing* good. Some people suppose that if a man will only *do* good he is certain to be good. But a man may do a great many good things and yet lack the element of goodness within. He may do them to be seen of men, or to deceive people, to obtain a reputation and secure larger opportunities for the com-

mission of crime; and so his well-doing may prove only a cloak for all iniquity.

The Divine order is not, first *do* and then *be*, but first *be* and then *do*. The fountain is to be made sweet, and then the waters may be expected to be pure. The tree must be made good, and then the fruit will not be corrupt. The beginning of all reformation and righteousness must be in the grace and power of God, through whom we are *born again*, or *created anew in Christ Jesus*, and thus prepared for service in Christ's cause.

We are not to wait until after we have done many good things, and then expect we shall be-

come good as a result of our actions; but we are the rather to go just as we are to Jesus, the Saviour of the lost; to God, who loves and pities perishing men; and, having done this, and having been renewed in the spirit of our minds, we are then prepared for service in the Master's cause, and for all well-doing—*The Safeguard*.

Fruit Bearing.

HERE, then, is what the Lord seeks from every one of us—*fruit*. A master comes to his garden. He turns over leaves of pear and plum trees, and he looks along the branches of the

peach trees. "Trees look very healthy, don't they, sir," says the gardener, in a satisfied way. Then they pass into the orchard. "Nice trees these, sir," observes the gardener. Then they turn to the hot-houses: "Vines look very promising," says the gardener. At last the master speaks, "What in the world is the use of healthy trees, and of choice sorts, and of promising plants? I don't want green leaves; I want fruit. And if you can't get it, I must find somebody that can." So the Lord of the vineyard comes to us for fruit. Good desires, good feelings, good endeavours, all our praying, counts for nothing unless there be some fruit.—*Mark Guy Pearse*.

THE GOSPEL ALPHABET. No. 19.

What **SEEK** ye. John i. 38.
SEEK ye the Lord while He may be found. Isaiah lv. 6.
SEEK ye Me, and ye shall live. Amos v. 4.



Hste thee, wanderer, tarry not;
 At the cross there's room!
 Seek that consecrated spot;
 At the cross there's room;
 Thoughtless sinner, come to-day
 At the cross there's room;
 Hark! the Bride and Spirit say,
 At the cross there's room!
 Now a living fountain see,
 Opened there for you and me.
 Rich and poor, for bond and free:
 At the cross there's room!

Those that **SEEK** Me early shall find Me. Prov. viii 17.
SEEK Him with all thine heart. Deut. iv. 29.
 Thy face, Lord, will I **SEEK**. Psalm xxvii. 8.



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

GOSPEL SERVICES
Each evening (including Sunday) at 8 o.
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 Herick St. every Sunday at 2.30 p.m. All welcome.

The Cross of Christ.

“**H**E is a hiding-place from the storm, a shelter from the tempest, a shadow from the heat, a river of water in a dry place, as the shadow of a huge rock in a weary land. . . . At the sight of the Cross you will no longer think of complaining of the greatness of your sufferings; for here you behold sufferings, in comparison with which yours are light: here the Righteous One suffers for you, the just for the unjust. In the view of the Cross you will soon forget your distresses, for the love of God in Christ Jesus to you, a poor sinner, will absorb all your mind. . . . At the foot of the Cross your grief will be swallowed up in that joy and peace of God which drop from this tree of life into the ground of your heart, and the foretaste you will here obtain of heaven will sweeten the troubles of this life as with the breath of the morning.”

Try the Experiment.

“**C**OME and let us go over unto the garrison of these uncircumcised: it may be the Lord will work for us; for there is no restraint to the Lord to save by many or by few. And his armor-bearer said unto him, do all that is in thy heart; behold, I am with thee.” Do you desire a revival of pure religion and undefiled? Are you impatient for a gracious work of God? Does your spirit chafe under the bold front and infidel taunts of the Philistines! Do you look about you and find but few that are like-minded? Where two are gathered in my name there am I, saith the Omnipotent Christ. If you have but one armor-bearer to be “with thee according to thy heart,” dash upon the foe. “There is no restraint with the Lord to save by many or by few.” Many a spiritual rout has followed the brave and determined onslaught of a faithful few! Many a victory has been lost because the battle was delayed till God’s armies were reinforced. It is sometimes necessary to go upon our knees, lap the water, and reduce our ranks to three hundred, before God can get himself the victory. God is moving thee. Call together thy few faithful armor-bearers. Discover yourselves to the garrison of the Philistines. Plunge into the thickest of the fray. “One shall chase a thousand, and two shall put ten thousand to flight.” Count not on numbers but on God.—*Christian Standard.*

Again we Say, TRY!

TRY it for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the day in which you are rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*Richter.*

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