

THE HOLY GHOST IS COME UPON YOU.

MISSION UNION

THE FIELD IS THE WORLD
an Evangelistic Journal

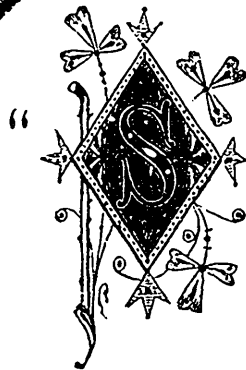
Vol. 1.

APRIL 4, 1885.

No. 16.



BE NOT WEARY
IN WELL DOING.



Oh, for the Baptism of Fire.

“SUPPOSE we saw an army sitting down before a fortress, and they told us that they intended to batter it down. We might ask them how? They point us to a cannon ball. Well, but there is no power in that. It is heavy but not more than a couple of hundred-weight at most. If all the men in the army were to throw it, that would make no impression. They say, “no, but look at the cannon.” Well, but there is no power in that; it is a machine and nothing more. But look at the powder! Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this *powerless* powder, and this *powerless* ball, are put into this *powerless* cannon; *one spark of fire* enters it, and then in the twinkling of an eye, that powder is a flash of lightning, and that cannon ball is a thunder bolt, which smites as it had been sent from heaven. So is it with our Church machinery of the present day. We have our instruments for pulling down the strong holds, but *oh!* for the baptism of fire.”—REV. W. ARTHUR.

The Indispensable Man.

A CONVERTED Chinese, speaking in a love-feast, said, “Jesus is the indispensable man.” His brief experience had taught him the truth of Christ’s pregnant saying: “Without Me ye can do nothing.” He is so indispensable to the world’s salvation, that no man can approach the Father but by Him; no man’s prayers can be answered except through Him; no man’s sins can be forgiven but by His intercession; no man’s impurity washed away but in His blood. Yes, Jesus is indeed the one indispensable man!—*Missionary Outlook.*

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, \$13.50; 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.

All communications regarding subscriptions, or for books advertised in the Publisher's Column, to be addressed, S. R. BRIGGS, Toronto Willard Tract Depository, Toronto Canada

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

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 12.] Paul's Shipwreck. [Acts xvii. 27-44.]

Fourteen days and nights in a storm, and unable to guide the ship. Comforted by the Divine assurance of the safety of all, but conditioned and depending on a faithful use of all possible means of safety; and the man who had the vision, is the foremost in attending to the means.

Lines of Presentation for an Adult Class.

1. THE GROWTH OF A GOOD MAN'S INFLUENCE with an unpromising class, and under trying circumstances. A company of three hundred and seventy-six. Paul's advice at Fair Havens was disregarded; but when the storm came he did not chide them. In this he acted wisely, and doubtless wrought with the sailors—and thereby grew in sympathy—as one of them. Now he comes before them as a messenger, and with a message from the true God.

2. PAUL'S PERSONAL FAITH WAS A GREAT ELEMENT in his influence over men. They could only deal with the present,—he by faith lays hold of the future, and thereby of God's providences.

3. PAUL'S COMMENDABLE EXAMPLE,—“He gave thanks.” Thanks for the encouraging vision. Thanks for their safety thus far,—the anchors were yet holding. Thanks for the day dawn, and land before them. Thanks for the food to strengthen them for work before them. Thanks for the favor given him before the people. Thanks for the opportunity of commending the Lord to them. “In everything by prayer and supplications with thanks giving.”

4. THE CONSISTENCY OF DIVINE PURPOSE AND PERSONAL RESPONSIBILITY. These are also clearly presented, as also the relation of believing prayer to Divine providence.

[April 5.] Paul's Voyage (Acts xvii. 1, 2, 14-26.)

Paul has appealed to Rome, and to Rome he must go. There is no historical description of a long voyage come down from ancient times, so accurate, minute and natural in its details, as this lesson; and the same must be said of the geographical particulars setting forth the personal experience and observation of the writer.

“We embarked,” v. 2, Luke, Paul and Aristarchus.

1. Undergirding the ship, v. 17. 2. Lowering the top gear. 3. Lightening the ship of cargo, v. 18. 4. Hope all gone, v. 20. These are the various stages in the experience of the voyage. “In the storm Paul knows not where he is, but the angel of the Lord knows where to find him;” and cheered by the angel, he addresses the crew on the misfortune that had overtaken them by going against his advice, but the Lord had assured him of eventual deliverance, to all, but warning them of the loss of the ship, and that they must be cast on an island.

LESSONS TO BE INTELLIGENTLY LODGED IN THE MEMORY.

1. THE ADVANTAGE OF BEING A CHRISTIAN in the days of trial. God speaks by His Word and Spirit, v. 24. Consult Gen. xv. 1; Psalm xxxiii. 4; Isa. xli. 10-14; Luke xii. 31; Rev. i. 17; also a previous lesson, Acts xxiii. 11. This is God's encouragement along the ages. “Thou shalt be brought before Caesar.” “As thy day is, so shall thy strength be.”

2. THE TIMELY CONFESSION OF HIS STATE AND CONVICTIONS. “God, whose I am.” v. 23. “Whom I serve,” I believe God. v. 25.

3. THE ADVANTAGE OF BEING ASSOCIATED WITH THE CHRISTIAN in the days of darkness, v. 24; consult Gen. xviii. 24.

ITEMS OF INTEREST.

“SECRETARY M. C. Hazard divides the church into three classes, viz., the church militant, the church triumphant, and the church termagant. The last class consists of those who take the back seats in church and growl at what others do.”

MR. ALBERT WOODRUFF, President of the Foreign Sunday School Association, gives the following statistics: Switzerland has 495 Sunday schools; Spain, 100; Japan, 40; Portugal, 30; Italy, 150; France, 1,050; Germany has 1,977 Sunday schools, 8,325 teachers, and 162,257 scholars.

SUNDAY-SCHOOL STATISTICS: England and Wales—teachers, 422,250; scholars 3,800,000; total, 4,222,250. Scotland—teachers, 47,972; scholars, 494,533; total, 542,505. Ireland—teachers, 32,548; scholars, 384,627; total 417,175. Canada—teachers, 41,712; scholars, 340,170; total 381,882. Australia—teachers, 3,910; scholars 37,915; total, 41,885. New Zealand—teachers, 1,101; scholars, 9,947; total, 11,048. Total under English Government—teachers, 549,553; scholars, 5,067,192; total, 5,616,745. Various countries in Europe not enumerated above—teachers, 20,000; scholars, 400,000; total 420,000. India, China, Africa, Polynesia, West Indies,—teachers, 2,000; scholars, 100,000; total, 102,000; South America—teachers, 3,000; scholars, 150,000; total, 153,000. Total outside of the U.S.—teachers, 574,553; scholars, 5,717,192; total, 6,291,745. United States—teachers, 886,328; scholars, 6,623,124; total, 7,509,452. World—teachers, 1,460,881; scholars, 12,340,316; total, 13,801,197.

Consecration.

[ORIGINAL.]

By GEO. W. SOLTAU.



HIS subject has occupied the minds of many of God's people of late, and has led them to investigate the true meaning of the term. Let us look at a few passages of Scripture bearing on it, and learn from them how we may be fully consecrated to the Lord's service. In Leviticus viii. a description is given of the ceremony of the Consecration of Aaron and his Sons for the Priesthood. We find the following details given us : v. 2. *Take Aaron and his Sons.* v. 6. *Moses brought Aaron and his Sons, and washed them with water.* v. 7 and 13, and *clothed* them. These are the first steps. We must be *taken by God, brought into His presence, cleansed and clothed.* All that pertained to the old life and habit of sin must be taken off us, and we must be arrayed in the fitting garments of righteousness. In v. 18. we see the identification of Aaron and his Sons with the Sacrifice, in the laying of their hands on the head of the Ram. In v. 24, the anointing of the right ear, hand and toe with the Blood of the Sacrifice. In v. 27, the *filling* of their hands with the portions of the Ram of Consecrations; and lastly in v. 30, the sprinkling of the holy anointing oil upon them and their garments. The principal feature of the ceremony is the *filling* of the hands with the portions of the Sacrifice. First comes identification with the Lord Jesus as the Sacrifice for us, and the putting of the Blood upon us, separating us off by the tokens of death from the world and all its allurements and maxims, and then our empty hands can be filled with the same blessed sacrifice, and we present Jesus before God. Our lives, our thoughts, our hearts, are to be filled up with Himself, and nothing but Himself. When thus filled with Christ, the Holy Ghost anoints us, and we are sanctified for the ministry and work of God. To be emptied that we may be filled is the true idea of Consecration. In John ii. we find the story of the wine running short at the marriage feast; but the Lord was there to undertake the supply of the need. His first command was "Fill the water pots with water." They filled them to the brim. The water pots were for purification, but they were empty, hence the need of their being filled. Then the measure of water was the measure of wine. The measure of

purification, of sanctification, was the measure of joy. And what was that measure? FULNESS. "Of His fulness have all we received, and grace for grace."

How shall we empty ourselves? How be humbled and abased before God that He may fill us! Many of the narratives of the experiences of the Old Testament saints will illustrate this for us.

First. Cant. i : 5, 6. The Bride says, "I am black, for the sun hath looked upon me." Her natural ugliness was revealed to her by the pure, strong light of the sun. When we get under the unclouded rays of the Sun of Righteousness, all our loveliness is turned into corruption, and we have to exclaim, "I am black." But what says the Bridegroom, as he gazes on the Bride in the fulness of love and compassion, chap. i. 15, "Behold thou art fair, my love; behold thou art fair." Emptied of self, she is attractive to the Lord, and *communion* is maintained. The heart is now filled with the Lord, and the affections are consecrated to Him.

Second. Job xlii. 5, 6. "Mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." A look at God in His holiness has emptied and humbled Job; now he is ready for God's service; and in vs. 7, 8 we find four times the expression, "My servant Job," and the command given to his three friends to obtain the intercession of Job on their behalf. "*Him will I accept,*" says God. Here is power for prayer.

Third. Isaiah vi. The prophet had a short time before seen the remains of Uzziah, the leprous king of Judah, borne away to their last resting place, and now his eyes behold the Lord on His throne, "high and lifted up, and His train filled the temple." Strange contrast to the faded, tarnished glory of the earthly king. But the sight of the King of Glory reveals to the Prophet the solemn fact that he, too, is leprous, for he cries out, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." A leper, and dwelling amongst lepers. He who had pronounced in chap. v. six times over the words "Woe unto them," has now to say, "Woe is me." A glimpse at the glory of Jesus empties self and reveals the hidden sin and corruption. But the cry of distress brings the swift answer from the King, and the remedy is applied, namely, the live coal off the Altar, and in response to the appeal, "Who will go for us?" comes the glad answer, "Here am I, send me." Consecration for service is here seen, and the command is given, "Go and tell this people." Only one who has seen the Lord, and been humbled by the sight, can bear the King's messages of judgment and warning with boldness and courage.

Fourth. Dan. x. The comeliest man in Babylon whose face was fairer and fatter than all others beheld the vision of "a certain man" (*vs.* 5, 6). The Lord Jesus presents Himself before the faithful man of Babylon, and the effect is that he falls to the earth and there is no strength in him. Moreover his comeliness is turned in him into corruption. His own unfitness for the ministry of God's Word becomes apparent, but when the hand touches him he is strengthened, and he hears the words, "O man *greatly beloved* fear not, be strong." Now he is able to bear the unveiling of the future purposes of God to him, and he listens to and records the wondrous prophecies of the Resurrection and the coming of the Lord Jesus. His heart and eye are consecrated for beholding and understanding the mysteries of the will of God.

Fifth. Luke v. 1-11. The loan of the Apostle Peter's boat is to be repaid by a great catch of fish. When the boat begins to sink under the pressure of the great blessing given by the Son of God, Peter begins to sink too, and says, "Depart from me for I am a sinful man, O Lord." The emptying of self prepares the way for the grand promise "Fear not; from henceforth thou shalt catch men." On the day of Pentecost the promise was fulfilled, and the gospel net cast by the humble fisherman enclosed a great multitude.

Sixth. Once more in Rev. i. we see the same blessed truth illustrated. John, the beloved Apostle, in the Isle of Patmos, banished there for his faithfulness to his risen Lord, hears the voice on the Lord's day, and being turned, beholds "one like unto the Son of man." Frightened by the solemn sight he falls at his feet as dead, when the right hand of Resurrection Power is laid on him, and he is lifted up with the blessed words "Fear not, I am the first and the last." Write the things which thou hast seen." It is as if the Lord said, "I want thy right hand John to record the visions of the future," and first emptied of all self-made pride, he is now fit for the master's use, and is given the book of the Revelation.

Oh to be nothing, nothing!
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that He might fill me,
As forth to His service I go;
Broken that so unhindered
His life through me flow.

Oh to be nothing, nothing!
Painful the humbling may be,
Yet low in the dust I'd lay me
That the world my Saviour may see.
Rather be nothing, nothing!
To Him let our voices be raised
He is the Fountain of blessing.
He only is meet to be praised.

Rest a While.

Come ye yourselves apart into a desert place, and rest a while.—Mark vi. 31.



Oh! stop, my soul, amid the strife,
Of all these weary cares of life;
(*Matt* xiii. 22)
Oh! come apart—beneath the smile
Of His dear face—and "rest a
while!" (*Isa.* xxxii. 2.)

The things of time which gather
round,

The things of sense which so abound;
How they both heart and sense beguile!
Oh, leave them all! and "rest a while." (*Phil.* iii. 8.)

Weary of care, of unbelief!
Where shall I go to find relief? (*Phil.* iii. 21.)
I am so full of sin—so vile!
Oh, hear His call, "Come rest a while!"

Oh! rest in Him—He'll take thy care;
Oh! rest in Him—thy sins He'll bear; (*Isa.* liii. 11.)
He knows thou'rt weak; He knows thou'rt vile;
Calls thee apart—to "rest a while!" (*Isa.* xxxvi. 20.)

Lord I accept Thy dear request,
Alone with Thee—Thy humble guest; (*Mark* iv. 34.)
I would leave all for Thy dear smile,
Apart with Thee, to "rest a while!" (*Matt.* xii. 44.)

J. G. S.

GEMS RE-SET.

DUTIES are ours, events are the Lord's; it is our part to let the Almighty exercise His own office and steer His own helm.—*Rutherford.*

THE Church of Christ is built up, not by force of arms, nor by sharp words of angry controversy, but by the quiet preaching of the gospel of peace.

WHEN one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from man very quietly indeed.

IT is remarkable that, until through the Spirit we feel Christ within us as one that is alive from the dead, the fact of His death seems to affect us but little.

THE PERFECT SATISFACTION with which a HOLY GOD regards the PERFECT WORK of His Beloved Son, is the ground of a believing Sinner's PERFECT PEACE.

TO EVERY man his work. A David fights, and a Solomon builds; a Paul plants, and an Apollos waters. The Lord has a place and a work for each of his servants.

The Martyr Maiden.



If you visit the Wigton (Scotland) Church yard, you will see a tomb-stone on which is inscribed, "*Here lies Margaret Wilson, daughter to Gilbert Wilson, in Galloway, who was drowned Anno, 1685, aged 18.*"

Margaret Wilson, lived in the days of persecution, the days of the Covenanters. In those days the Gospel, preached not in churches, but in fields and on hill sides, or in private houses, was blessed very remarkably. Margaret, her sister, aged 13, and her brother, were all led into the truth at those open air services.

Trials soon came on. The curate of the parish kept a list of all who did not attend the church, and lodged information against them. The result was, that many were obliged to flee, or to hide themselves in order to escape imprisonment, fines, etc. Margaret and her sister hid themselves in the neighbourhood of their house. The brother escaped from the country. The two girls were, however, betrayed and arrested, and cast into prison, where they remained for some time. At length they were tried on a charge of joining in the Bothwell Bridge and Airmoss rebellion, and of having attended about twenty conventicles in the fields and twenty house conventicles. The judges called on them to go on their knees, and confess their guilt. They refused to do so, denying that

they had done any wrong in attending meetings where God's word was preached.

The issue was, as might be expected a declaration of their guilt. The sentence of death was passed on all, even on young Agnes, who, however, was afterwards, on his paying down £100, given up to her father, on his engaging that she should be produced again in court whenever called for.

The sentence of death was all the more startling as it was to be death by *drowning*; for the Government had lately passed a law that "women found guilty, should be drowned."

It was the pleasant spring time, the 11th day of May, 1685, that the prisoners, (the aged Margaret McLachlan), and the youthful Margaret Wilson were led from prison to the shore. They were tied to stakes fixed in the sand, at low water mark. The elder martyr was placed at a post where she would be drowned first, in the hope that the youngest might be shaken in her firmness. The tide soon set in; it rose higher, forcing back, and thereby deepening the river, till the water was up to

her breast, then to her chin, and at last swept over her. Meanwhile, Margaret Wilson calmly looked toward her, and saw her die. Her relentless persecutors, at this moment, still hoping to overcome her firmness, asked her, "what she thought of that sight?"

Her reply from the stake was; "What do I see but Christ wrestling there in one of His members! Think ye that we are the only sufferers?"



No ; it is Christ in us, for He sends none a warfare on their own charges." She then repeated the passage in Romans viii. 35-39, and had just begun to pray when the waters went over her. But just at that moment her persecutors made one effort more to overcome her firmness. They drew her up before her breath was gone, held her head above the water till she could speak, and asked "If she would now pray for the king!" and a voice from the crowd cried, "Dear Margaret, say, 'God save the king! say, God save the king!'" She answered that "She wished the salvation of all men, and damnation of none." Hearing this, some of the bystanders, eager to save her life, exclaimed, "She is willing to conform." Upon which they offered her the oath of Abjuration, telling her that she must return to the water unless she swore it. "I will not (was her reply); I am one of Christ's children. Let me go." Immediately one of the soldiers let her down, and with his halbert kept her head under the water, till life was extinct and she was gone to be with Him who had enabled her to be faithful unto death!

"These things scarcely apply to us" (perhaps some of you say), "for we are not likely to be put to the same test as Margaret Wilson." You may never be tested in quite the same way, and yet you may be as really tried and proved, so that nothing will give you victory but your seeing Him whom Stephen saw, (Acts viii: 56,) and whom Margaret Wilson saw in the hour of danger.

The Gospel; or Forty Views of God in Romans.

BY ALF. SANDHAM.



HE "GOSPEL OF GOD" i. 1, is the "TRUTH OF GOD" iii. 25, telling of the "GRACE OF GOD" v. 15, as manifested in and through the "GIFT OF GOD" vi. 23, that gift being the "SON OF GOD" i. 4, in whom was displayed not only the "GOODNESS OF GOD" ii. 4, but also the "LOVE OF GOD" v. 5, and by him was declared the true

"NAME OF GOD" ii. 24. This gift was not prompted by a mere passing impulse or fancy, but was bestowed in accordance with the "PROMISE OF

GOD" iv. 20, as uttered by the "WORD OF GOD" ix. 6. The glory of the Gospel lies in the truth that this gift was bestowed upon men who were "HATERS OF GOD" i. 30, men who had no "FEAR OF GOD" iii. 18, before their eyes, men who were violating the "LAW OF GOD" vii. 25, and in this we see the wondrous "FORBEARANCE OF GOD" iii. 25. Not however a forbearance prompted by a sense of inability to punish, for the "POWER OF GOD" i. 16, was omnipotent, and the "RIGHTEOUSNESS OF GOD" i. 17, demanded that the "WRATH OF GOD" i. 18, and the "JUDGMENT OF GOD" i. 32, should be visited upon the offender. But it was not the "WILL OF GOD" i. 10, that man should perish; and the tender "MERCIES OF GOD" xii. 1, suggested the gift of a substitute, and now the "SPIRIT OF GOD" viii. 9, takes of the "ORACLES OF GOD" iii. 2, and unfolds to man the "PERFECT WILL OF GOD" xii. 2, which is, that man should accept the proffered gift, and by it secure the "PEACE OF GOD" i. 7, which belongs to those who, by faith, become the "CHILDREN OF GOD" viii. 16, and "SONS OF GOD" viii. 14, having all the privileges which flow from being "HEIRS OF GOD" viii. 17, yea as the "BELOVED OF GOD" i. 7. And the heirship is no mean one, it is to the "KINGDOM OF GOD" xiv. 17, wherein we shall witness and share in the "GLORY OF GOD" v. 2. Such, we are told, is the "PURPOSE OF GOD" ix. 11, concerning us, and His word confirms this to us, by stating that the "GIFTS AND CALLING OF GOD" xi. 29, are without repentance. In the same Gospel, we are reminded that though sons, we are at the same time "SERVANTS OF GOD" vi. 22; called to the pleasant and honorable "SERVICE OF GOD" ix. 4, and that as "MINISTERS OF GOD" xiii. 4, with the Divine ordination upon us, carrying with it that which no earthly laying on of hands could convey, namely, the power to bring forth lasting fruit (John xv. 16), we should ever be clad with the "ZEAL OF GOD" x. 2, and be ready at all times to give the "ANSWER OF GOD" xi. 4, to friend or foe—enquirer or caviller. We must ever admit our utter inability to fathom the depth, or to scale the height of this wondrous gospel, yet while our *finite* minds may not grasp the *infinite* design, our unloosened tongues may cry aloud "O the depth of the riches both of the WISDOM AND KNOWLEDGE OF GOD! how unsearchable are his judgments, and his ways past finding out," xi. 33.

How shall we escape if we neglect so great salvation?—spurn the offers of such a gospel? All such shall experience the just and righteous "SEVERITY OF GOD" xi. 22, and will have to own amid endless torments, that the Judge has decreed aright; while amid the joys of endless bliss, the saved shall shout aloud "TO GOD ONLY GLORY, BE GLORY THROUGH JESUS CHRIST FOR EVER. AMEN." xvi. 27.

God's Hidden Ones.

Psalm lxxxiii. 3.

GOD'S people are called "hidden ones," and of all the names by which the humble earnest Christian is known, I know of none more likely to cheer his heart, and increase his faith than these:—

1st. It implies the safety of God's people. The perfect law of God shelters them. The hope set before them in the Gospel has become a tower into which they have run and are safe.

2nd. It implies the concealment of the Christian. The world admires what is great, high, prominent and imposing, but the godly are for the most part hidden, unnoted, unknown. They are not appreciated.

3rd. It implies God's appreciation of his people. *Thy* hidden ones. They are his property. *Thy* hidden ones. Not a mass, but separate units—ones: I, thou, he, she. Oh, the glory and the grace of this definite reference to me. Here is the idea of value. Nobody troubles to hide what is counted worthless. It either has intrinsic value, like gold, or a circumstantial value, like an

old letter, or a lock of hair. Believers in Jesus are dear to Him, precious to Him. He hides them, guards them, keeps watch over them.

4th. These words imply the ultimate manifestation of God's people. People do not hide things to be forgotten, people do not hide things to be destroyed. They are hidden to be brought forth again. The jewels are hidden in the casket till they are wanted. Then they are brought out to flash upon the breast and adorn the brow.

Hidden ones. Hidden for a little—until the revelation dawns. Said a venerable old saint, who was hidden in a work-house, "Oh what a change! Out of a poor-house into heaven!"

The Two Builders.

Matthew vii. 24-27

IN these *two* builders we have the *Doer* and the *Dreamer* in religion. The one rears an unsubstantial pageant, the other an imperishable deed. I have met in the course of my travels with three distinct dreamers. There is the *Rationalistic* dreamer. To him religion is a system of ideas, and no idea represents reality. There is the *Sentimental* dreamer. He will talk to you for

hours of the presence of God in nature. I do not laugh at that, but religion is not that, it is more than that. There is the *Pietistic* dreamer. There is a form of church-going piety, which does not influence daily conduct—people whose religion is an impersonated sigh.

There is no salvation for the dreamer. Rouse your imagination. Heaven is peopled by *doers*. In that country the Lord of the kingdom hails His new citizens with the cry, *Well done! Well done!* How much thou hast to do! Begin a life of faith, prayer, self-conquest! Let the inner work begin! Then begin the

outer work!—schools, tracts, visitation. Work! Press on!—*Paxton Hood*.

It is as much our duty to be strong and of good courage for the Lord, as it was Solomon's, or Joshua's. A timid hand strikes but a feeble blow.

TO EMBRACE the whole creation with love, sounds beautiful, but we must begin with the individual and with the nearest. And he who loves not deeply, intensely, entirely, that which is near, how should he be able to love that which is remote?

THE GOSPEL ALPHABET. No. 13.

I will rain Bread from Heaven for you.—Exodus xvi. 4.
He satisfied them with the Bread of Heaven.—Ps. cv. 40.
My Father giveth you the true Bread from Heaven.—Jn. vi. 32.



In some way or other the Lord will provide; It may not be *my* way, it may not be *thy* way; And yet in His *own* way, "the Lord will provide."

At some time or other the Lord will provide; It may not be *my* time, it may not be *thy* time; And yet in His *own* time, "the Lord will provide."

Despond then no longer; the Lord will provide; And this be the token—no word He hath spoken Was ever yet broken; "the Lord will provide."

I am the Bread of Life.—John vi. 35.
I am the Bread which came down from Heaven.—Jn. vi. 41.
He that eateth of this Bread shall live for ever.—Jn. vi. 58.



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.

SECRETARY:—J. J. Gartshore, P. O. Box 706.
TREASURER:—Alex. Sampson, 28 Scott Street.

This Mission is supported entirely by voluntary contributions.

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

GOSPEL SERVICES

Each evening (except Sunday) at 8.00. Sunday service at 7.30.

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—Young Men's Society. 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.

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

A True Friend.

CHRIST'S love did not cease at the hour of death. We write in our letters, "Your Friend till death:" but Christ wrote in another style, "Your Friend after death!" Christ died once, but loves ever. He is now testifying His affection to us; He is making the mansions ready for us, He is interceding for us, He appears in the court as the advocate for the client. When He hath done dying, yet He hath not done loving. What a stupendous love was here! Who can meditate upon this, and not be in an ecstasy? Well may the Apostle call it, "A love that passeth knowledge."—*Watson.*

Dishonest Men Value Honesty.

HYOUNG man came one day with a case of conscience. He was corresponding clerk in a flourishing house of business. His employer had begun to direct him to write letters to customers containing statements which he knew to be false. He had objected, and they said:—

"We are responsible for these statements; it is nothing to you whether they are true or false."

I said to him, "Do they sign the letters, or ask you to write them in your own name?"

As soon as the question had left my lips I saw that, if there was a difference, both would be wrong, and I hastened to tell him so. He said, "I have to sign them with my name, pro Blank."

I said, "Your case is perfectly clear; you must decline to do it."

He said, "Then I shall be dismissed," and after a pause, "I have a wife and family."

I met him some days after.

"Well, Mr.—," said I, "how are you getting on now?"

He replied, "I am still in my situation; I had an interview with the partners, and I told them I would not write letters I knew to be untrue; they were very angry, and I expected to receive notice, but I have not received it yet."

Months passed, and he remained in his situation. After awhile he called on me, and I saw by his face something had happened.

"Well, Mr.—," I said, "have you had your dismissal?"

"No," he said, "I have not," and smiled.

"What then?"

"A very confidential post in their service with a higher salary, has fallen vacant, and they have put me into it."

On second thought, these unprincipled men had come to the conclusion that a clerk who would not deceive a customer would not deceive them, and was too valuable to be lost.—*Words of Life.*



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