

MISSION JOURNAL

THE FIELD IS THE WORLD

WILLARD TRACT DEPOSITORY

Vol. 1. DECEMBER 6, 1884. No. 8.



THE SPIRIT IS THE WORD

BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN



Dwight L. Moody.

As we go to press, the citizens of Toronto and vicinity are enjoying a series of meetings conducted by this honoured servant of God.

Mr. Moody has, during the last few months, been holding Conventions in many cities of the United States, with the view of quickening the spiritual life of the Churches and stimulating Christian workers to greater devotion and activity.

By a spontaneous feeling on the part of the Christian public of Toronto, he was cordially invited to visit us; and we believe that the gracious results which have followed his visits to other places will, in answer to prayer, be vouchsafed to us.

The day meetings are more especially designed for consultation and prayer regarding the best methods of effective Christian work.

The evening meetings are for men only, and are of an evangelistic character.

To give some idea of the interest aroused, we may say that for several days the Ticket Committee required the services of a stenographer to overtake the correspondence regarding tickets of admission. Over 25,000 tickets were issued, and nearly 600 tickets to ministers. As to the meetings, our subscribers will have an opportunity of reading a full report, as we have, at considerable expense, arranged for a verbatim report of the proceedings, which will be furnished as a supplement to our next issue. All new subscribers will also receive a copy. This report will of itself be worth the full subscription rate, and we confidently expect that the enterprise of the publishers will be rewarded by a large increase in the subscription list. Orders should be sent at once to Mr. S. R. Briggs, to ensure a copy of the supplement.

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 articles intended for insertion in the paper, should be addressed to the Editor at same place.

Old Folks' Home.



THE Lord has greatly blessed the Home commenced in simple trust in the promise that He will provide. In answer to the prayer of faith, it has had ample means for all its requirements, and has been very useful to the dear Old Folk for

whose benefit it was opened.

At the present time we understand there is something like forty more applicants than can be accommodated.

The two houses south of the present house can be purchased for \$3,500 00, and would accommodate twenty of them. Will our readers pray that the Lord may direct some one of His people to supply the needed money for this purchase.

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

[Dec 7.] **Drunkenness.** [Prov. xxiii; 29-35.]

"The Old Testament often seems as if it were written and inspired specially for young men."

THE WARNING PICTURE,

drawn with a faithful, firm, free but strong hand; a character-sketch, written by one who knew what he was doing, and hung up by the hand of God, as a warning to every generation and condition of life.

LOOK HERE! AND LOOK THOU

not there, upon the wine, v. 31. Every S. S. scholar will be able to recognize the class in modern life whom the picture presents.

In no specific sin, growing out of the fall of man, has there been more fruit of bitterness and works of darkness to the race, than in drunkenness. By it in very deed has the gold become dim, and the most fine gold changed.

The convict grows with the fears, that it was one of the rampant sins of the anti-diluvian world, and inspired the hideous brood that filled the earth with violence, and corrupted all flesh before God. Nor had judgment more than completed its strange work, than the faithful hand of God registered the dark blot of Noah's otherwise fair character.

LOOK HERE!

Two priests are at the altar—sons of Aaron—dead men—being carried out from the court in solemn and enjoined silence; not a word is spoken; all tokens of emotion are forbidden—false fire has been offered, inspired by a reeling brain—a temperance statute is enacted by the voice of God. Look not thou on the wine. Lev. x, 1-11.

LOOK!! HERE

are Seven Sorrows of Drunkenness. Read them as they develop in soul and body. "No DRUNKARD SHALL INHERIT THE KINGDOM OF GOD."

1. Senseless quarrel.
2. Babbling of speech.
3. Marks of folly and shame.
4. Burning disease—v. 29—"Redness of eyes.
5. Sensual passions—v. 33—"Strange women."
6. Delirious—v. 34—"As lying on the top of a mast."
7. Appetite—v. 35—"I will seek it yet again" "The works of the flesh are these.

[Dec. 14.] **Vanity of Worldly Pleasure.** [Eccl. ii. 1-13]

"Receive instruction, receive knowledge rather than choice gold," gold, unalloyed, in the lump. "The words of the Lord are pure words." We have in this lesson the contrast with the above.

The Book is called "Ecclesiastes: one who gathers the people for instruction. (xii. 9, 10). Hence the Preacher.

SOLOMON'S REVIEW OF HIS LIFE.

No individuals are introduced, as in the Song of Solomon; but the lower and higher voices of the human soul are represented as answering each other,—hence the cry of

WEARINESS AND DESPAIR—

"Vanity of vanities, all is vanity, saith the Preacher." The true answer to this is—

THE CONCLUSION OF THE WHOLE MATTER—

"Fear God, and keep His commandments, for this is the whole duty of man." xii. 13, 14. The warnings of this Book are of great value, because they are given by one who passed along the shallows of a perilous life. His father had cried, "Who will shew us any good," and found his prayer and hope in the same source, "Lift upon us the light of Thy countenance."

THE STEPS IN THE LESSON.

The aims of appetite in wine. v. 3.

The aims of work in enterprise. vs. 4-6.

The aims of wealth in possession. vs. 7-9.

The aims of wit in laughter. v. 2.

All is empty for the hungry soul. Christ is looking over the same field, and dealing with the same problem and gathers up His conclusions in the same direction,—"A man's life consisteth not in the abundance of the things which he possesseth,"

"Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you."

OUR WATCHWORDS.

Choose you this day whom ye will serve.—Josh. xxiv. 15.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.—John xii. 26.

"I Give You That Watch."

"How is it that ye have no faith."—*Matt. iv. 40.*



A SABBATH school teacher, when teaching his class on one occasion, left his seat and went around among his scholars with his watch in his hand. Holding it out to the first, he said:—"I give you that watch." The boy stared at it and stood still. The teacher then went to

the next and repeated:—"I give you that watch."

The boy blushed, but that was all. One by one the teacher repeated the words and the action to each. Some stared, some blushed, some gave a smile of unbelief, but none of these took the watch. But when he came nearly to the bottom of the class, a small boy put out his hand and took it. And when the teacher had returned to his seat the little fellow said gently:

"Then, if you please, sir, the watch is mine?"

"Yes, it is yours."

The elder boys were completely astonished by an action they could not understand.

"Do you mean to say, sir, that he may keep the watch?"

"Certainly; I gave it to any boy who would have it."

"Oh, if I had known that," exclaimed one of them, "I would have taken it."

"Did I not tell you I gave it to you?"

"Oh yes; but I did not believe you were in earnest."

"So much the worse for you. He believed me, and he has the watch."

Saving faith is as simple as this. It just takes God at His word, and trusts Him.

Though it sounds too good to be true, Christ is the gift of God, freely and fully offered (John iii. 16): "His unspeakable gift," to you, to all

"It is Finished."

USE over each word, for they were uttered by the blessed lips, and were poured out from the soul of the "Purger of our sins." They are worthy, surely, of thy most profound musings. "It"—what? That by which God saves from wrath—the work for sin, for ruin, for guilt. That which has glorified God, annulled "the body of sin," and Satan too. That which cleanses from sin—which makes nigh to God—which reconciles to God—which has given

a divine and adequate answer to the righteous claims of the throne of God.

"Is"—not "will be"—not "may be"—not "possibly take place"—not in the future—not in the present; it's a past work. It was done nearly two thousand years ago; doing then, now DONE. It "is" done once and for ever. The efficacy of that past work is eternal.

"Finished"—complete—accomplished—perfected—done; nothing to add; nothing a sinner can do, think, or feel, can add virtue to that finished work. The

precious blood has been shed. Christ has died. Sins have been purged. The work is a finished one. God is pleased with it, for He has taken the Finisher of it, in glory and righteousness, to heaven. Now all is settled between God and man believing on Him. The Cross has met every claim. Sin the root, and sins the fruit, have been judged and condemned. Justice is satisfied; divine righteousness vindicated; glory established. "Finished,"—yes "finished"—was, and is, to every poor sinner, the blessed word.

Reader, have you come to JESUS? Do you not see this matchless work of grace and love accomplished for thee?

"It is Finished!"



O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear all ill for me.
A Victim led, Thy blood was shed;
Now there's no load for me.

Death and the curse were in our cup:
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop,
'Tis empty now for me:
That bitter cup, love drank it up;
Now blessing's draught for me.

Jehovah bade His sword awake,
O Christ, it woke 'gainst Thee;
Thy blood the flaming blade must slake,
Thy heart its sheath must be;
All for my sake, my peace to make:
Now sleeps that sword for me.

For me, Lord Jesus, thou hast died,
And I have died in Thee:
Thou'rt risen—my bands are all untied;
And now thou liv'st in me:
When purified, made white and tried,
Thy GLORY then for me!

CHRIST DIED FOR THE UNGODLY.

If a man be overtaken in a fault . . . restore such an one.—Gal. vi. 1.

(ORIGINAL.)

"Look at that Spot!"



HILE visiting an art exhibition I stood before an exquisitely executed marble statue. I admired its beautiful proportions. I thought of the months, perhaps years, of patient toil required to extract that "thing of beauty" from a rough, shapeless mass of marble, and in my thoughts I was paying tribute to the genius which had produced it, when my reverie was broken in upon by these words, "It certainly is very fine; *but* what a pity! Look at that spot on the hair!" I turned round, and saw a person pointing towards the statue. I again turned to look at the statue; and, true enough, there was a spot, but really such a small one that it might easily have been overlooked, and in such an unimportant part of the statue that it could hardly be deemed a serious defect. But somehow, whenever I looked at that statue, my eye rested on that little spot, and unconsciously I found myself seeking for others, and although I failed in my search, I could not help echoing the words, "What a pity that spot is there."

Dear reader, have you never passed through an experience analogous to this? You have been admiring the earnest zeal, faithfulness, and eloquence of your minister, when some person has broken in with the words, Yes—he is earnest—faithful—eloquent, but—(ah! that *miscellaneous* BUT; it is usually the prelude to fault-finding)—"he dresses so peculiarly; he reads so carelessly; he—;" well we shall not enumerate the many channels into which the remark diverges at that forked BUT. And after all, the whole matter generally resolves itself into a "spot on the hair" not worth speaking about, and which would have remained unnoticed by others, if the carper had held his peace.

Sometimes, while passing along the street, we hear a little boy say, in a half-crying tone, "Well, just you let him do it to you, and see how you like it!" Now, we say the same to these fault-finders. Put yourself in the Minister's place, and see how you would like it. Why, you feel annoyed when, like a faithful watchman, he preaches against tobacco, moderate drinking, dancing, opera going, card playing, extravagance in dress, and you say, "What business had he to point to that *little spot* on my otherwise *pure* character. He might have passed that over." Dear Brother, you don't like it, and yet he is performing a duty in so doing.

God's command is "Thou shalt not steal." Don't be a thief. Don't rob your minister of his influence or his reputation. Don't rob your neighbour of the pleasure he now takes in listening to

his ministrations. Don't point to unimportant or imaginary spots. If you do, you need not wonder that success does not attend his work; that he is not so beloved by your children or by others. How can they enjoy his ministrations? Why *you* have set them to work "*looking* for spots." Don't help the World, or the Devil. They can do enough mischief without your help.

"Fig-leaves."

HOw long have you known the Lord?" "About three weeks, sir; *but I have been for forty years sewing fig-leaves together.*" There is a good deal expressed in these few words. Thousands are employed in the same profitless work as our poor friend. Yes; thousands are occupied in the useless business of sewing fig-leaves together. The man who is seeking to save his soul by means of rites and ceremonies, ordinances and sacraments, church-going and morality, is just sewing fig-leaves together.

All these things may be, and many of them really are, very good in their right place. But as a ground for the soul to rest upon for pardon and peace—as a title wherewith to draw nigh to a holy and righteous God—as a foundation on which to build for Eternity, they are in very truth, but sewing fig-leaves together; and all who trust to them will find them to be so, when, alas! it will be too late.



"Not of Works."

MAN is rowing a boat on a river just above a dreadful cataract; the current begins to bear him downward; the spectators give him up for lost. "He is gone!" they exclaim; but in another moment a rope is thrown toward the wretched man; it strikes the water near the boat. *Now* how does the case stand? Do all the spectators call upon him to *row*? to *try harder* to reach the shore, when with every stroke of his arm the boat is evidently nearing the falls? O no! Give up your desperate attempt! *take hold of the rope!* But he chooses to row, and in a few moments he disappears and perishes. All his hope lay, not in rowing, but in laying hold of the rope; for while he was rowing he could not grasp the rope. So the sinner's hope lies, not in struggling to save himself, but in *ceasing* to struggle; for while he expects to accomplish the work of salvation himself, he will not look to Christ who did it for him.

The Tabernacle.

(ORIGINAL.)

BY GEO. SOLTAU.

IN Exodus xxv. 22, we read that God said (speaking of the Ark and Mercy Seat), "There I will meet with thee, and I will commune with thee." The Tabernacle was the tent or covering for the Ark, which was to be situate in the midst of the camp of Israel. Why should God institute this Tabernacle? He loved the people whom He had redeemed from the bondage of Egypt. He loved the covenant He had made with their fathers, Abraham, Isaac and Jacob; and though they proved a disobedient and rebellious people, full of murmuring and unbelief, yet for His name and mercy's sake He would dwell among them, that He might guide them to the Land of Promise. Because He loved the world, He sent His Son to live and die therein, that by this means He might shew

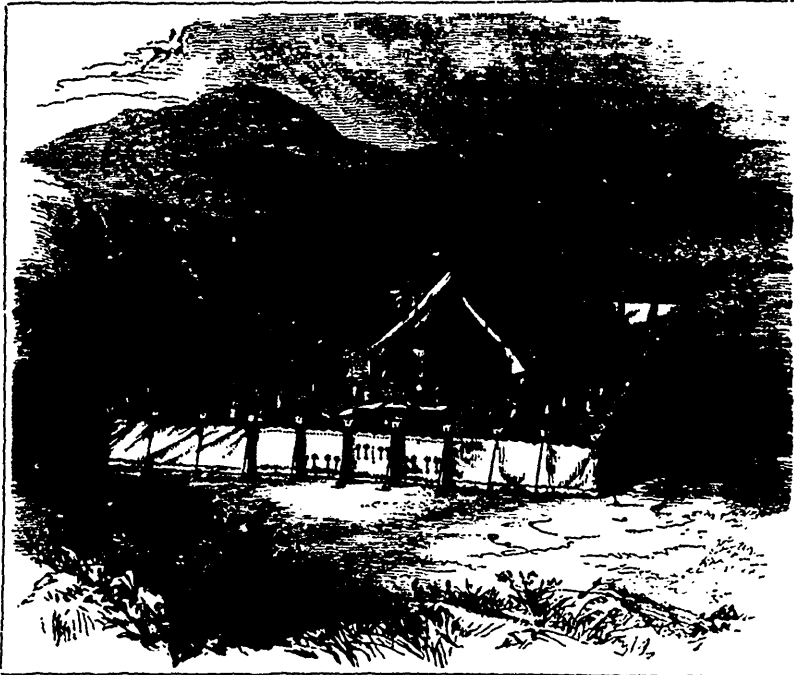
His mercy to sinners, and fit them to dwell with Him in holiness and glory. The Tabernacle, then, formed the meeting-place between God and His people, and also the place of communicating with them. Jesus is the meeting-place between God and man, and through Him we have access unto God. The appearance of the Tabernacle from the outside was unattractive, but within it was full of glory and beauty. So Isaiah writes, "There is no beauty that we should desire Him," whilst St. John adds, "We beheld His glory." The *frame-work* of the Tabernacle consisted of 48 boards overlaid with gold, dropped into 96 sockets of silver, and held together by 15 wooden bars overlaid with gold, reminding us that the foundation of all communion with God rests on

the atonement of Christ, who was Son of Man as well as Son of God. Over the framework were thrown, 1st, ten curtains made of fine linen, embroidered in blue, purple and scarlet, the pattern of the embroidery being that of the Cherubim; 2nd, eleven curtains of goat's hair; 3rd, the covering of ram's skins, dyed a red color; 4th, a covering of badger's skins. Jesus, when here upon earth, was the humble and obedient One, the suffering One on the Cross for sin, and is now risen in glory to the right hand of God the Father, clothed in glory and beauty.

The structure, thus reared, was divided into two rooms, the longer one called the Holy Place, the shorter one the Holy of Holies. A curtain made of fine linen richly embroidered in blue, purple and scarlet, and hung on four pillars, divided the two rooms. This curtain was called the *Vail*. In the Holy Place stood three pieces of furniture: the Incense Altar, the Candlestick, and the Shew Bread Table. These are to remind us that Jesus is in heaven interceding

for us, and sending up to God continually the sweet incense of His prayers for us; that Jesus is the Light of Heaven as well as of our souls; and that He is now in the presence of God for us, to represent all our claims and needs.

In the Holy of Holies, hidden behind the Veil, stood the Ark of the Covenant, with its golden lid, called the Mercy Seat, and containing the Two Tables of Stone, written by the finger of God. Had this law of condemnation and death not been kept covered over, no mercy could ever have been shown to the people. But every year the Mercy Seat was sprinkled with the blood of the sin offering, that the people might remember how they deserved death for having broken God's law, but that God could pardon and bless them,



because the blood of a victim had been shed instead. So Jesus came that he might give His own life's blood for our sin; and by burying the law in His heart, provide the meeting place between us and God, and shew us that "His mercy endureth for ever."

The Tabernacle stood in a large enclosure, surrounded by a white linen hanging suspended from posts, with a large door curtain at the eastern end. This signified that God was a holy God, and none could approach Him but such as came bringing a sacrifice. At a short distance from the door stood the large Brazen Altar, on which the animals were offered in sacrifice to God, and by which the sins of the people were confessed to God. Jesus Christ is the *Door*. He is also the Sacrifice for our sin, and at the same time He is our Great High Priest, who ever liveth to bless and welcome us.

How many are trying to approach God without entering in by the Door. For such there is no mercy. Others, again, come with an offering of self-righteousness, or of good works, or of prayers, hoping that by these means they may obtain the mercy of God and the forgiveness of sins. God would have us know that we must come to Him only by Jesus, and bring to Him nothing but the mention of the name of Jesus, as the One who was sacrificed for us. Then we shall know how fully He has undertaken to supply all our needs, and how He is the Light of our hearts, speaking peace to us as we gaze by faith on His blood sprinkled for us.

None but those born of the tribe of Levi were allowed to minister in holy things in the Tabernacle. However honest, and earnest and prayerful a man of another tribe might be, he could not enter the Holy Place. So we need to be "born again" before we can minister in holy things; and though earnest and devout in mind, we have no right to touch the holy things of God, until made priests by the precious blood of Jesus, and the anointing of the Holy Spirit.

"Unto Him that loved us, and washed us from our sins in His own blood, and made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen. Rev. i. 5, 6.

Be Not Afraid.

After the death of Moses, . . . the Lord spake unto Joshua. The death of a good man never cripples the Lord's work. Whatever else may be a cause of trouble or doubt to us, when a great leader in the church is taken away, we need have no fear about the consequences to the church. After the death of any Moses, the Lord is sure to call out Joshua; and not to make a mistake in so doing.

Why Should I Believe?

I AM A SINNER.—"Christ Jesus came into the world to save sinners . . . the chief."

I AM LOST.—Jesus Christ "came to seek and to save that which was lost."

I AM DEAD.—Jesus said, "I am come that ye might have life."

I AM IN DANGER.—God says, "Deliver him from going down to the pit, I have found a ransom."


I AM GUILTY.—"The Lord hath laid on Him, (Jesus) the iniquity of us all."

I AM CONDEMNED.—"He bore our sins in His own body on the tree."

I AM PERISHING.—"He is not willing that any should perish, but that all should come to repentance."

Ere thou sleepest, give thyself to this Mighty One. Go not another step—wait not another moment—but *just now* as you are, trust yourself to Jesus, cast yourself upon His blood, and salvation is yours.

Be Not Deceived.

 T is a hard truth, but none the less a truth for being hard, that the fruit of forgiven sin does not die with the death of the tree that bore it. If one has destroyed the life or happiness of another by his misconduct, his penitence and his assured pardon will not restore the life or the hope he has ruined. Nor can any merited punishment of the wrong-doer remit to the innocent sufferers the consequences of his wrong-doing.

This thought ought to be an added inducement to us all to shrink from transgression, in the least as in the greatest. Even though we may find pardon for our errors, others must suffer for them, and we ourselves must also be sufferers notwithstanding our pardon. As Faber says of evil habits, so it might be said of single evil deeds: "Habits of sin, even when put to death as habits, leave many evil legacies behind them." No truth is surer than that "Whatsoever a man soweth, that shall he also reap. The real measure of a planted seed is its prospective crop. Beware of any sowing except for a harvest you would rejoice in.

A Problem to be Solved.

A YOUNG man, who had graduated at one of the first colleges in America, and was celebrated for his literary attainments, particularly his knowledge of mathematics, settled in a village where a faithful minister of the Gospel was stationed. It was not long before the clergyman met with him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows:—"I have heard that you are celebrated for your mathematical skill; I have a problem which I wish you to solve." "What is it?" eagerly inquired the young man. The clergyman answered, with a solemn tone of voice, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The youth returned home, and endeavoured to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" It finally resulted in his conversion, and he became an able advocate and preacher of that Gospel which he once rejected.

Our Everlasting Lover.

GOD loves man and desires man's love. God has from eternity loved us. In ages past He made advances to man, and He has never ceased to make advances to us. "He first loved us."

God wants to be *very near*, wants us to enjoy intimacy with Him. He desires fellowship with us. In the garden of Eden He walked in the

cool of the day, seeking the company of Adam.

The Lord God was intimate with the patriarchs, and on various occasions appeared personally to them. He walked amongst them and held converse with them. He ate the cake that Sarah made, and the kid that Abraham prepared, and communed with him as a friend.

To Moses He appeared in the burning bush; to the Israelites in the Shekinah, or glory in the cloud; to Joshua, by Jericho, as an armed man, the Captain or Prince of the host of Jehovah: all showing His desire to draw near, as indeed He expressly stated, "I will set My tabernacle among you, and I will walk among you, and Mine eyes and My heart shall be there perpetually."

Witness the tabernacle at rest in the centre of the encampment surrounded by the hosts of Israel, with God in their midst.

Surely this determination to dwell with man, to have man near to Himself, is unmistakably shown by the coming of Jesus as the God-Man—God manifest in the flesh. Jesus came amongst us as one of us.

Yes, He desired to have us in fellowship with Himself. He determined, no matter what it should cost, to purchase us. He shed His BLOOD for us. He loved the Church, and gave

Himself for it. And having so bought us, He rose a real man. He prayed the Father that we should be *with Him* where He is. He ate and drank with His "brethren."

Yes, He ascended to heaven as a man, and there He is now, our High Priest, touched with the feeling of our infirmities, our Forerunner, ever making intercession for us, and preparing a place for us, that His great love may be satisfied by having His own with Himself for ever and ever.

—*Cheyne Brady.*

THE GOSPEL ALPHABET. No. 5.

Enter ye in at the strait gate.—Matt. vii. 13.
By Me if any man Enter in, he shall be saved.—Jn. x. 9.
Strive to Enter in at the strait gate.—Matt. xiii. 24.



The door of mercy is open still,
And Jesus cries—"Whosoever will,
By Me may Enter in:
I am the door, and I have died,
Salvation's door to open wide,
For sinners dead in sin."
Then, if the door is opened wide,
And none were ever yet denied,
Who sought to Enter in,
How can the very weakest say,
"I'm trying hard to find the way,
But cannot get within?"

There shall in no wise Enter . . . that defleth.—Rev. xxi. 27.
They could not Enter in because of unbelief.—Heb. iii. 19.
Many will seek to Enter, . . . shall not be able.—Lk. xiii. 24.



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. Garishore, P.O. Box 706.
TREASURER:—Alex. Sampson, 28 Scott Street.

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

GOSPEL SERVICES
EVERY NIGHT,

Services each evening (except Sunday) at 8 o'clock.
Sunday service at 7:30.

The hour has been changed from 8:30 at the suggestion of ministers attending a recent business meeting.

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

ADDITIONAL MEETINGS HELD IN THE BUILDING.

SUNDAY—9:30 a.m., Sunday School.
3:00 p.m., Our Mission Union Bible Class.

MONDAY—Young Men's Society.
Sewing Society.

TUESDAY—Bible and Flower Mission.

THURSDAY—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.

MISSION MEETINGS

IN AFFILIATION WITH THE UNION.

A COTTAGE MEETING is held every Tuesday Evening, at 8 o'clock, in McBride's Hall, north-east corner of Elizabeth and Edward Sts. Good singing.

COTTAGE MEETING at No. 20 St. Patrick's Square, every Monday evening, at 8 o'clock.

DENOMINATIONAL MISSIONS.

ST. MARK'S (Pres.) CH. MISSION.—Tremont and Adelaide Sts. Sunday, 7 p.m., and Thursday, 8 p.m. S. School and B. Class, 3 p.m. J. SUMMERSVILLE, Missionary.

CENTRAL PRES. CH. MISSION.—44 William St. Sunday, 7 p.m.; Thursday, 8 p.m. J. GORWTH, Missionary.

KNOX CH. (Pres.) MISSION.—Duchess St. Sunday, 7 p.m.; Thursday, 8 p.m. J. ANCO, Missionary.

CHURCH OF THE ASCENSION (Episcopal) COTTAGE MEETING, Cor. York and Richmond Sts., Friday evenings. Song service at 7:30. Regular service at 8.

Donations to Mission Union Fund

Received up to Nov. 26.

Previously acknowledged, \$1,589.81.
Our Bible Class, \$10.43; Box in Hall, \$4 71; E. R., \$5. Total, \$1,609.95.

"He was Wounded for our Transgressions."

Isaiah liii. v.

THE following lines were suggested by the story of a young person, religiously educated, to whom the text, "He was wounded for our transgressions," etc., after having been put aside when in health, came back with power on her death bed. A friend said to her, "You suffer much, I fear." "Yes," she said; "but," pointing to her hand, she said, "there is no nail there: He had the nails, I have the peace." Laying her hand on her brow, she said, "There are no thorns there: He had the thorns, I have the peace." Touching her side, she said, "There is no spear there: He had the spear, I have the peace!"

Through my hand no nail is driven,
On my brow no thorns are worn,
In my side there is no spear wound—
Jesus all my sin hath borne.

His the nails relentless driven,
Mine the peace by Him procured;
For this soul with sin so burdened,
Freed in mercy—love allured.

His the crown of thorns sharp-piercing,
Mine the peace for aye to last;
Mine the crown of fadeless glory
At His blessed feet to cast.

His the spear, His dear side wounding,
Mine the peace with God thus made;
Sinless He—and yet sin-bearing;
All our sins on Him were laid.

'Neath Thy cross I stand and worship,
Suffering man, yet conquering God!
Resting on Thy death-atonement,
Weary I lay down my load.

IN every affair of life, begin with God. Consult Him in everything that concerns you. View Him as the author of all your blessings and all your hopes, as your best friend, and your eternal portion.

Meditate on Him in this view, with a continual renewal of your trust in Him, and a daily surrender of yourself to Him, till you feel that you love Him most entirely, that you serve Him with sincere delight, and that you cannot live a day without God in this world.



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