

MY WORD SHALL NOT RETURN UNTO ME VOID.—Isaiah lv. 11.



Vol. 2

OCTOBER 3, 1885.

No 2.



THE SEED IS THE WORD

BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

The Work.



THE Lord is richly blessing the labors of the Toronto Mission Union. The field is being enlarged, and the laborers are likewise on the increase. The work at the Central Hall attracts a goodly number each evening. The class for Bible study, held every Monday evening, is increasing in numbers and interest, and promises to become a rallying point, and a place of spiritual benefit and power to the Sunday school teachers of the city. This class is permanently in charge of one of the Workers, and the International lesson for the succeeding Sabbath is taken up. A new mission meeting has been opened at the East end, under favorable circumstances, as will be seen by the following report from the leader:—

OUR "UPPER ROOM" IN THE EAST END.

"A large number of earnest workers gathered together at the first meeting, as well as many to whom the power that drew them there was unknown. During the evening an interesting fact was referred to by the leader, as an encouragement to the workers. Some ten years ago a gentleman spoke at a Gospel meeting in the suburbs of Montreal. Amongst those present was a young girl, who that night, through the words spoken, was brought to accept Christ as her Saviour. That girl is now one of the most earnest lady workers in the East end Mission. The speaker at that meeting is a well-known Christian now residing in Toronto. They were entire strangers to each other, and never met since that night in Montreal until they came together as co-workers in our little Hall. We shall never know here the far reaching energy of the winged word of life. And thus our Father encourages His children by sometimes letting them see fruit after many days. At the close of the meeting it was decided to open a Sunday school, and judging from the appearance of the little ones whom we saw in the neighbourhood, we are inclined to think that no existing Sunday school will be interfered with by those who may be thus gathered together. Other Christian work will doubtless grow out of the small beginning that has been made; but what form it will take we know not, nor are we troubled about it, for it is HIS work, and it is for Him to will and do of His good pleasure."

Our Mission Union,

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Something Valuable.

Do any ask after all that has been said, "Why attach such importance to 'the Bible?'" I answer:

"This Book unfolds Jehovah's mind,
This Voice salutes in accents kind,
This Friend will all our need supply,
This Fountain sends forth streams of joy,
This Mine affords us boundless wealth,
This Good Physician gives us health,
This Sun renews and warms the soul,
This Sword both wounds and makes us whole,
This Letter shows our sins forgiven,
This Guide conducts us safe to heaven,
This Charter has been sealed with blood,
This Volume is the Word of God."

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

[October 4.] Elisha at Dothan. [2 Kings vi. 8-23.]

Jehoram, son of Ahab, is king of Israel, and ninth king since the separation. His character is described in chap. iii. 1-5.

Ben-Hadad, the son or worshipper of Hadad—the sun, king of Syria.

THE APPROACH TO THE LESSON.

The war carried on between the two countries was closed with the death of Ahab. Read 1 Kings xxii, 29-39. There had been a few years of comparative peace, with occasional incursions for plunder, or possibly to obtain the person of the king. See

HOW THE FAITHFUL ARE DEFENDED.

and how rulers who seek to be faithful are encouraged and helped. The Syrians are unexpectedly outwitted in all their plans; at places previously agreed upon, they made ambushade; but Elisha was secretly giving counsel to the king, and thereby thwarting the evil of Benhadad, and bringing safety to Israel.

Observe the name given to the prophet, "The man of God." His special servant to whom God revealed His will, and the plans of His enemies. So frequently did this occur, that Benhadad suspected treachery in the camp. vs. 9-11.

One of his servants had the true reason, (supposed to be Naaman the healed leper). v. 12. Language expressing the utmost secrecy, but clear in God's sight.

This is the terror of the wicked and the joy of the righteous.

WRATH AGAINST ELISHA.

Horses and chariots and a host. The surprised and alarmed servant, vs. 14-16. Read Psalm xxxiii 16. The weak of faith are always fearful.

The man of God is a man of prayer. vs. 17, 18; Ps. xxxiv. 7; lv. 18; xci. 11; Matt. xxvi. 53. We are not to regard this as a special revelation to the servant, but the opening of the mental vision to what is always about us. Heb. i. 14. "A wall of fire around us." Pray for insight as well as sight

A LESSON FOR JEHORAM AND BENHADAD.

This prayer to smite with blindness is not to be taken in a purely physical sense, but denoting visual and mental bewilderment by which they did not know Elisha. He leads them to Samaria. Mark his counsel to the King. vs. 21, 22. Contrast Elisha's course with that of Elijah. Rom. xii. 20.

[Oct. 11.] The Famille in Samaria. [2 Ks. vii. 1-17]

Last lesson closed with turning an enemy into an ally. "Then came they no more into the land of Israel." vi. 23. But how often men outlive hopeful impressions; and as these fade, memory forgets, and they get back to their former state of mind, and aggravated by impenitence.

So it was with Benhadad,—hence this fresh invasion in the seige of Samaria. vi. 24-33.

I. STUDY THIS LESSON IN THE LIGHT OF ITS SIX CHARACTERS.

ELISHA—the threatened and tried believer. vi. 31, 32.

JEHORAM—a weak and wavering doubter. vi. 27, 33.

SAMARIA the miseries of a backslidden people.

LEPERS—like men of the world—outside and in great straits. vs 3-11.

THE KING'S COUNSELLOR—a scoffing sceptic, who laughs at the Divine Word. v. 2.

THE SYRIANS—the avowed and persistent enemies of God, who become the prey of their own fancies and are overthrown.

II. LOOK AT THE LESSON IN THE LIGHT OF 2 Pet. i. 4.

Promises made, and speedily fulfilled. This will furnish a memorable working plan of the lesson.

Deliverance Promised.

Deliverance Doubted.

Deliverance Wrought.

III, LOOK AT THE LESSON ON THE DIVINE SIDE OF THE STORY.

1. A strong faith honoured by a startling revelation. v. 1.

2. A wonderful reach and compass of resources in God's hands for the succour of his people. Read again vii. 4.

3. A sovereign control of human instincts even while selfish.

4. God's ways scorned by the natural man.

5. Convincing fulfilments of the word of the Lord.

These plans will apply in the order of their numbering to the primary division, the intermediate, and the senior.

PERSONAL SEARCH.

Am I trusting or doubting? John xx. 27, 29.

Am I realizing the faithfulness of God in promising? 2 Cor. i. 20.

A Sunday at Oban.



PRESBYTERIAN minister who recently travelled in this district thus describes his visit to the Church where the lamented Dr. McKay preached during his summer holidays:—"The great attraction seemed to be in the Free Church on the hill. Dr. McKay, of Hull, is there. Seven summers has this divine preached to the Obanites during his vacation, and he seems to be as much at home as if he were a fixture in this Highland region. The day is wet, excessively so. Wending my way to the Church where the Doctor is to preach, I find, however, that nearly every seat is full, and by the time the clock has struck eleven every inch of sitting accommodation has been occupied. On ascending the pulpit every eye is fixed on the preacher. He has no gown, no bands, not even a white necktie. He has not proceeded far, however, with the service when everyone feels that Dr. McKay is no ordinary man and no common preacher. His opening prayer is deeply reverential, and by means of it he succeeds in lifting up the souls of his hearers to the very throne of God. Two lessons are read and a few pointed, pithy, memorable remarks are made on some of the verses. The text is John iii. 7, "Marvel not that I say unto thee, ye must be born again." The character of Nicodemus is dissected, the force of our Lord's words is strikingly brought out; the character of the new birth—what it is and what is not—is delineated at considerable length. The discourse is masterly, fresh, and highly impressive. Feeling edified in the morning I retrace my steps to the same sanctuary in the evening. The rain falls in torrents, but the church is more crowded than in the morning, seats having had to be placed along the passages of the church. Returning to the subject of the morning, the preacher holds his hearers spellbound for nearly an hour, by showing how the new life is to be obtained. Many errors and mistakes respecting the method of obtaining it are pointed out, and a living, personal, ever-present and loving Saviour is held up as the true and only object of faith. Rarely, if ever, have I heard the Gospel so clearly and so fully preached. I have heard to-day of one most intelligent youth belonging to an eminent Wesleyan family who found rest for his soul through the discourses of yesterday and the preceding Sabbath. I believe, however, he is only one of many. Such a ministry at Oban at this time is of incalculable benefit. Ministers of all denominations, leading merchants from both England and Scotland, young men on their holiday excursion,

were present at the services in large numbers. Dr. McKay shows his good sense by giving plain Gospel sermons to such an audience, and the fact that so many can be induced to come and listen to them with the most wrapt attention showed that the plain old-fashioned Gospel truths have lost none of their attractive power.

GEMS RE-SET.

THE road to hell always ends but never begins with a precipice. The slope is always easy at first, and the great Liquor Line is the devil's masterpiece of engineering skill in this respect.—*Voice.*

A MINISTER observing a poor man on the road breaking stones, and kneeling to get at his work better, remarked, "Ah, John, I wish I could break the stony hearts of my hearers as easy as you are breaking those stones." "Perhaps, master, you do not work on your knees," was the reply.

IN prayer we have two intercessors—one in heaven, one in the heart; Christ for us, the Spirit within us; Christ at the mercy seat, the Comforter in the supplicant's breast. Every believer's soul is a chapel, an oratory, where this heavenly guest is both prophet and priest. "Your body is the temple of the Holy Ghost," and it is in prayer, if ever, that we are filled with all the fulness of God.—*A. C. Thompson.*

IN Isa. lxi. 10, righteousness is spoken of as a robe; in verse 11 it is spoken of as seed; and in chap. lxii. we read that Christ will not rest until it shines forth.

Thus righteousness is put upon us as a garment, sown in our heart as seed, and the Lord Jesus earnestly desires and labors to see it developed and perfected in us; and when it shines out in our lives, we become a crown of glory to Him, and He is able to delight in us (vers. 3, 4). Is not this worth labouring for?

EARTH IS GOD'S FOOTSTOOL, HEAVEN IS HIS THRONE, BUT THE BELIEVER IS HIS CHILD. Which does the Queen care for most—her footstool? her throne in the House of Lords? or her children? Natural science teaches us how infinite are the skill and the power which God has taken in making His throne, and even His footstool. Ye He only uses them while He loves His children! What then will He not bestow and do, in order to make them what He wishes and intends them to be, worthy of him, well pleasing to Him, "conformed to the image of His Son?"

—*Mission. News.*

The Habit of Prayer.



WHEN Hezekiah received the blasphemous letter from Rabshakeh, he knew what to do in his extremity, for he "spread it before the Lord." When Nehemiah was challenged by the Persian monarch for his sadness of countenance, and asked what his request was, he was not dismayed, for even with the king's cup in his hand, "he prayed unto the God of heaven." When this mutinous band, at the sight of Ziklag's smouldering ruins, spake of stoning David, he was not appalled, for "he encouraged himself in the Lord his God," and said, "bring me hither the ephod." When his "thorn in the flesh" afflicted Paul, he, too, had his resource in prayer, and "besought the Lord thrice" concerning it. And to take the highest and holiest example, when the Divine Lord Himself was oppressed by that mysterious agony, which came upon Him in Gethsemane. He cried, "Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

Now, if we ask how it came that in these times of special emergency those great ones ran first to God we shall find the answer in the fact that prayer had become the habit of their lives. They had kept always open the pathway to the mercy-seat; so in the hour of urgency they could find it easily, and run along it with speed. These were not exceptional instances in their histories, or if exceptional at all, they were not in the direction which their souls took, but only in the gravity and perplexity of the crisis. The men who never pray save when they are in peril, rarely, if ever, get at such times the full benefit of prayer. Their cry then resembles the shriek of a conquered enemy for quarter, and is not the entreaty of a loving son for help, and so it brings them little relief. But he who has been daily, or even more frequently, at the mercy-seat for years, and knows God as his Friend, receives always grace sufficient for him, and strength according to his day.

Not long ago, a friend told us that when a youth he was sent by his father for some purpose or other to a farm-steading which had been for a long time tenantless and neglected. The buildings were going to ruin; the grass had grown in the court-yard; the road into the place was almost indistinguishable from the field along the side of which it ran. There was no trace of the recent presence of human beings, except in one particular, and that was *the pathway to the well*. That had been trodden by many feet every day for years, and it was still hard, almost as asphalt, clearly marked and easily found. So let it be in our case with the foot-walk to the mercy-seat. Whatever else we neglect, let us keep up the

habit of communion with God. Prayer is the key of position. He who holds that has still God in reserve, and can say, "The Lord is on my side; I will not fear what man can do unto me."—*Rev. W. Taylor, D.D.*

"Only Just Tell."

Mathew xiv. 12.

BEARING the burdens alone, My child!
Sending away thy Friend!
Dost thou not think I can help thee, child?
Canst I succour lend?

Only just tell Me thy greatest grief;
Whisper thy hidden care:
Even the telling will bring relief,
Giving the less to bear.

Trust Me, I never will thee betray,
Bad though thy case may be;
Only just tell, if thou canst not pray,
Leaving thy prayer* to Me.

Lift up thine arms unto Me, poor child!
Burdens and all I'll take;
Throw thyself fully upon Me, child,
Knowing I'll not forsake.

* Heb. vii. 25.

CHARLOTTE MURRAY.

Three Thousand Stones.



E are not to measure power by results. Our work often seems to depend upon our success. If we are successful we are stimulated to more work; if we are unsuccessful, we are discouraged. We often hear it said that if we were only filled with the Holy Ghost, men and women would be converted by hundreds. You remember that Peter was filled with the Holy Ghost, and he preached his sermon on the Day of Pentecost, and secured 3,000 souls. Men say, if we were only filled with the Holy Ghost people would run and cry, "What shall we do?" But Stephen was filled with the Holy Ghost just as really as Peter, and all he got was 3,000 stones! One man got 3,000 souls, and another 3,000 stones. But Stephen did not live to see what he got. He got the stones, but soon after he got Saul of Tarsus, who really found the beginning of his Christian life in those words of Stephen which cut him to the heart, and which sent him thoughtful and troubled down to Damascus; and, so out of Stephen came Paul, or, in another sense, we may say, that out of the grave of Stephen rose the Apostle Paul. Let us not be discouraged or over much encouraged by the immediate results of our work.—*Dr. G. F. Pentecost.*

What Can I Do?

THERE are a great many Christians who are rendering no service to the Lord. They say, "I do not know what I *can* do," or, "I do not know *what* to do." We are morally sure that this, also, is an excuse; for any one who desires to serve God need not be a day without work to do, and plenty of it.

If any Christian is idle as to the Lord's work, on the ground that

he does not know what to do, it must be because he has not set his heart to serve the Lord. This growing habit of doing nothing in the vineyard of the Lord, no doubt arises partly from the idea

that there is no work to be done except that which is done by the wholly set apart ministry, such as pastors, evangelists and missionaries, and the deacons, elders and deaconesses of the Church, together with the Sabbath school teachers. But there is an amount of other work to be done besides this, which should fire every Christian with zeal to serve God. There is plenty of work to be done for the Lord by those who have eyes to see it. The work lies all about us, at our doors, at our very hands, waiting to be taken up and done. If you do not see it, it is probably because you are not looking for it and do not want to see it.

You need not preach, you need not teach in the Sunday school; and yet there is much that you can do. Do you ask us to point out some work for you to do? You might go and see that sick neighbour of yours. Or, you might speak to that brother who has for a long while back

lost his interest in spiritual things. Go to him and tell him how sorry you are that he has stopped coming to Church, and that he is no more interested in religious and spiritual things, and tell him that you hope to see him once more among the flock, worshipping and serving God. Or, there is another brother, who for a long while has ceased to come to the prayer meetings of the Church. You might go to him and tell him you are sorry to miss him from the house of God so often.

Or, there is that new family who has recently moved into your neighborhood. You may be sure they are lonely in their new surroundings, and shy about going into a perfectly strange church. Just step over and make them a neighborly call, and give them a cordial welcome to the Church.

But perhaps you are cold and indifferent yourself. In that case we advise you to set yourself diligently to the business of building up your own spiritual life—lest you die.

—Dr. Pentecost.

[Remember, dear reader, that it is not the amount of work done, but the spirit which actuates you that finds a place in the record with God.

When Jesus sat at the Treasury He watched *how* they cast in their gifts, not *what* they cast in, else He had not seen the widow's gift. Their cost-

ly gifts never caused the slightest movement in their hearts, and as he looked not at the finger ends which held the coin, but at the heart which prompted the movements of the hand, He therefore commends the action of the poor widow, and says that her mite—all she possessed—is of more value than all the costly gifts of the rest.—Ed.]



Work.



WORK for Christ, just because it consists mainly in following Him, is simple work, and humble work. If you are not willing for that, you are not fit for the Master's service. Christ will lead us in the way which He wishes us to go. It is quite possible that He will lead you sometimes to do work that may seem to you to be useless, and I think that is one of the greatest trials of patience and faith. Sometimes we may spend the whole day in doing a thing that really does not seem to be worth the while, and yet we feel and know that it is God's will, we should do just that on that day. It does not seem to be spiritual work at all. Now, when a mother gets her little girl to make clothes for her doll, does the mother care much how the doll is dressed? No, but she does care about teaching her little girl sewing, and neatness, and patience, and perseverance. When the child is older she forgets all about those doll's clothes, but she knows how to sew. Thus does God often give things to do that we really think are of little purpose; forgetting that God is busy, not with those things, but with us. For instance, although God cares for all His creature, and as the Psalmist says "openeth his hand" to them all, yet I do not think He was so especially concerned for Jethro's sheep as to keep such a man as Moses for forty years watching over them. A plain man, not learned in all the wisdom of the Egyptians, might have done it quite as well. But the object God had in view was not the tending of those sheep *it was the making of Moses*. . . . Be willing to do anything or be anywhere. If you want to accomplish something for God, do not try to be "somebody."

—PASTEUR THEODORE MONOD

The Love of Christ.

IT is Christ's love to us, and not our love to Him, that constrains us, and is the motive to piety and effort and to renewed consecration. This love is self moved, entirely gratuitous, and disinterested. It is unchangeable; it is eternal, an everlasting love. It is infinite, passing knowledge. None loves like Him. He loves with an everlasting love. He loved His people, for whom He gave himself a ransom, from eternity and He will love them to eternity. It is written of Him, that having loved His own which were in the world, He loved them unto the end, and He will love them ever more. He pardons their sins, bears with their imperfections, sustains them in life, supports them in death, and then receives them to the mansions which He has gone to prepare for them. What ever His people enjoy in this world, and all they hope for in the next, they owe to the love of their Lord and Master, Jesus Christ.

What is it to be a Christian?

REV. DR. SHERWOOD.



IN general, *to be like Christ; to be conformed to His will and character, and consecrated to His service.* The object of Christ's mission was to reproduce in all His people His own moral image and life; and this is the practical effect of the Gospel. It is impossible to be carnal, sinful, a

lover of the world, devoted to pleasure—and be a Christian. Creed, profession, outward observance, does not make one a Christian. There must be an actual moral likeness, fellowship and oneness of being. To be more definite:

1. To be a Christian is *to renounce sin and all fellowship with it.* It was sin that Christ came to fight and put down. Sin and its author, the devil, are the sworn enemies of the person of Jesus and the cross of redemption. They are deadly antagonistic, always, everywhere. To continue in sin and in the service of the devil, is to hate Christ and fight against him. There is and can be no compromise here. A man must break with sin and array himself against Satan, or he has no part or lot in Christ.

2. To be a Christian is *to receive Christ into the heart:* (a) His Word to enlighten and guide, (b) His Spirit to sanctify, (c) His very life as the vital animating, moulding principle of "the new man."

3. To be a Christian is *to fellowship the Cross* in its humiliation, suffering, travail of soul in behalf of sinners, etc.

4. To be a Christian is to be of one mind, heart and spirit with Christ in the work of human redemption.

5. To be a Christian is openly to profess His name and identify one's self with the Church, which he came to redeem unto Himself, and lay mind and heart and possessions and gifts on the altar of Christian love.

The test is a simple one, but it is radical and all comprehensive.

If we cannot abide the test we are not *Christians*, whatever else we may be.

It behooves every man to try himself and his professions by this standard.

He does Worry Me So!

"HE does worry me so!" said an old man on his dying bed, and whom Satan had been tempting with doubts and fears. "He does worry me so; but read me the fourteenth of John; I'm sure he cant stand that!"

He was right. "Resist the devil and he will flee from you." "If God be for us, who can be against us?" "Greater is He that is in you than he that is in the world."

How to Fight.

WE can learn many spiritual lessons from military tactics. Let me give one illustration of what I mean.

We remember that the system of tactics of the great Frederick was essentially *offensive*; but later on the Duke of Wellington combined the two, the *defensive and offensive*. His celebrated battles were begun on the defensive, and ended with the offensive; begun with the volley, but won with the bayonet charge. At the earliest opportunity he assumed the offensive.

We must stand always on the defensive, but ready to be aggressive. Look at the enthusiasm of a soldier in 1 Sam. xiv. He assumed the offensive, he made a real attack on the enemy. Great difficulties in the way, great numbers against him; but he took hold of God's strength. "The God of Israel is He that giveth strength and power unto His people." (Ps. lxxviii. 35.) Jonathan said, "Come let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or

by few." (v. 6.) It was real hard work. (See v. 13.) He and his armour-bearer had to climb up upon their hands and feet; but his brave attack was well rewarded, the Lord gave them victory, and Jonathan gave the praise to Him. (v. 12.)

—Capt. Dawson.

Which way does your Example point?

WE find the following in one of our daily papers:—

A little boy, for a trick, pointed his finger to the wrong road when a man asked him which way the doctor went. As a result, the man

missed the doctor and the little boy died, because the doctor came too late to take a fish-bone from his throat. At the funeral, the minister said that "the boy was killed by a lie, which another boy told with his finger." I suppose that the boy did not know the mischief he did. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun, but it was fun that cost somebody a great deal; and, if he ever heard of the results of it, he must have felt guilty of doing a mean and wicked thing.

Christian, which way does your example point?

You may not say anything contrary to Christ, or his gospel; you may speak no word contrary to his teachings, but be sure that your silent example does not point men into the wrong road—*Selected*.

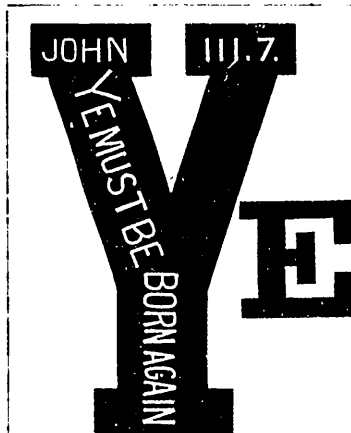
The Great Change.

SOME years ago there was a black woman gave an account of her conversion. It took place in the kitchen of the house where she was a servant at the time. The change was so real, and she was so sure her sins were gone and her heart was white, that she ran up into the drawing-room to see whether the colour

of her face had not altered too. She was disappointed. It was still black, but she could not doubt but that her heart was whiter than the snow. What matters, then, the colour of the skin? God could change *it* if he chose, but there would be no gain in having a white skin, even as there no loss in having a black one. He does the greater work, and changes the black heart. All praise be to His name!

THE GOSPEL ALPHABET. No. 25.

Ye **M**ust be born again.—John iii. 7.
The Son of man **M**ust be lifted up.—John iii. 14.
None other name whereby we **M**ust be saved.—Acts iv. 12.



A ruler once came to Jesus by night,
To ask Him the way of salvation and light:
The Master made answer in words true
and plain:
"Ye must be born again!"

Ye children of men, attend to the word,
So solemnly uttered by Jesus the Lord;
And let not this message to you be in
vain:
"Ye must be born again!"

He that cometh **M**ust believe.—Hebrews xi. 6.

We **M**ust all appear before the judgment seat of Christ.

He **M**ust reign.—1 Cor. xv. 25. [2 Cor. v. 10.]

NEVER stop to do or say anything that is beneath the dignity of the character you aspire to.



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.

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TREASURER:—Alex. Sampson, 28 Scott Street.

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

GOSPEL SERVICES

Each evening (including Sunday) at 8.00.

SUNDAY evenings, at 7.10, Children's Service.

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

The Provident Fund Committee and Savings Bank Treasurer will be in attendance every Saturday night.

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

The Hairs of the Head.

“NINE INIQUITIES . . . THEY ARE MORE THAN THE HAIRS OF MINE HEAD: THEREFORE MY HEART FAILETH ME” (Ps. xl. 12). How great the compassion of our Saviour, then, who has borne all our iniquities, and taken them all away.

“BUT THE VERY HAIRS OF YOUR HEAD ARE ALL NUMBERED” (Matt. x. 30). How great the loving-kindness of our Saviour, therefore, that he makes such minute and omniscient inspection of every interest and care of ours. The former text humbles us, as we think of the myriad sins of which we have been guilty; the latter comforts us, in view of the myriad mercies of our God.

—Selected.

Why am not I a Christian ?

1. Is it because I am afraid of ridicule, and of what others may say of me?

“Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed.”

2. Is it because of the inconsistencies of professing Christians?

“Every man shall give an account of *himself* to God.”

3. Is it because I am not willing to give up all for Christ?

“What shall it profit a man, if he shall gain the whole world, and lose his own soul?”

4. Is it because I am afraid that I shall not be accepted?

“Him that cometh to Me I will in no wise cast out.”

5. Is it because I fear that I am too great a sinner?

“The blood of Jesus Christ cleanseth us from all sin.”

6. Is it because I am afraid that I shall not “not hold out?”

“He that hath begun a good work in you, will perform it until the day of Jesus Christ.”

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

“Whosoever shall keep the whole law, and yet offend in one point, *he is guilty of all.*”

8. Is it because I am postponing the matter without any definite reason?

“Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”

9. Is it because I am trying to save myself by morality, or in any other way of *my own*?

“There is none other name under heaven given among men whereby we must be saved.”

10. Is it because I do not clearly see the way to be saved?

“Repent ye, and believe the Gospel.”

“God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John iii. 16.)

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