

MISSION UNION

an Evangelistic Journal

Vol. 1.

MARCH 21, 1885.

No. 15.

PREACH THE GOSPEL



TO EVERY CREATURE



THE SEED IS THE WORD

BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

The Lighthouse.

"Thy word is a lamp unto my feet, and a light unto my path."—Ps. cxix. 105.

WHAT a lighthouse this is amid the waves of a dark world! Thousands, guided by its blessed light, have reached in safety the desired haven! Thousands more, by neglecting it, have perished amid the reefs of sin and ruin!

Reader, love your Bible. Steer by it. Make it your counsellor and guide in every difficulty. When you are perplexed as to duty, or assaulted by temptation, or

bowed down with sorrow, let this ever be your inquiry, "What saith the Scripture?" Knowing what your Lord's will is, delight to do it.

Obey the Bible's precepts—listen to its warnings—believe its promises—exult in its hopes. Regard it as your best earthly possession.

Gathered Home.

THE first break has been made in our circle of "Mission Union" workers, by the death of Col. Moffatt. From the outset the deceased took deep interest in the work of the "Union," and was seldom absent from the business meetings of the Committee, and was also a frequent attendant at the services held in the Hall. He was a genial, true and noble-hearted Christian, and we shall miss his words of cheer and counsel. Our heartfelt sympathy is extended to the bereaved widow and family.

He shall bring forth thy righteousness as the light.—Ps. xxxvi. 6.

Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

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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.

[March 22.] Paul Vindicated. [Acts 26: 19-22.]

A picture of the scene is the same as last Sabbath,—Festus the Governor—Agrippa the king, Bernice his sister, with Courtiers and Guards and doubtless on-lookers—but Paul, the prisoner, is the centre of interest and spiritual power.

He had seen Jesus. He had heard Jesus. He had been obedient to Jesus. Paul was absorbed with the invisible things of the spiritual world,—and gets above all the pomp and brilliancy that appeared to the eye. Read 1 Pet. i 8; 2 Cor. iv. 17, 18. There is a world whose things cannot be weighed in the Grocer's scales, or measured with a yard stick, or valued by the mint.

PAUL WRESTLING WITH THE CONSCIENCE OF THE GOVERNOR AND KING.

By announcing that through Divine help he had come to understand the Prophets in the light of the then modern events; and he had fully preached the truth and the experience this light had given him,—all showing in the new history, v. 26, that Christ had come—Christ had suffered for sin—Christ had died—and that He had risen from the dead, vs. 22, 23. Christ had appeared to me, v. 19.

PAUL APPEALING TO THE KING.

By a question to the king v. 27. By his own state as a Christian, "Except these bonds."

PAUL'S REPLY TO FESTUS. v. 23.

Enlarged and interpreted in 2 Cor. v. 13, 14. The madness toward God, who alone can estimate it. The soberness is toward men, and for their sake.

THE KING'S ENDEAVOUR TO ESCAPE FROM THE APPEAL.

By leaving the Court, and thus rejecting the truth. By a private conference, and a verdict of "NOT GUILTY." Paul's appeal to Caesar, God's leading line to Rome.

REVIEW.

1. A Review that has been begun and kept clearly in view as the twelve Sabbaths have opened up, has now

ripened and become enriched with the fruit of the Spirit.

2. Gather together all the prominent persons and parties that have come before us, of whom Paul is chief.

3. Select the more impressive and instructive mental groups and parties that have passed before us.

4. Make prominent and clear the doings of these persons.

5. Select at least three of the more important lessons manifest in the Quarter's lessons.

Canadian Evangelization Society.



THE work of the Canadian Evangelization Society is being carried on very successfully in eastern Ontario by Mr. Marsh, who has held meetings at Apsley, and more recently at Warsaw. This was his second visit to Apsley, and it is always a good sign when people welcome back one who has laboured amongst them before. A letter was received from one of the ministers in the neighbourhood, and speaking of the meetings, he says, "Brother Marsh's visit has been, I believe, as much blessed as the previous one. Perhaps not quite so much enthusiasm, but of real practical good to souls. Several persons have professed to have been spiritually awakened. Please accept the thanks of the people, as well as my own, for the aid thus given in this needy portion of God's vineyard. Without your aid, such services could not have been enjoyed by us, and our prayer is, God bless the Evangelization Society, and make it a power for good in the land." Such letters as this are very encouraging, and are a further testimony to the good which has been done by this agency. This Society is supported entirely by voluntary contributions. It is, we understand at present in need of funds to meet necessary expenses. Money may be sent to the Treasurer, W. B. McMurrich, Esq, or to Henry O'Brien, Esq, Toronto.

An Evangelistic Item.

WE have just read a letter dated St. Johnsbury, Vt., in which the writer says:—"Thanks to the good Giver of spiritual blessings for the recent outpouring of His Spirit among this people. We hope that 300 souls have found the open door through the faithful presentation of the Word by the lips of S. M. Sayford, an evangelist beloved of the Lord."

THE reason why we find so many dark spots in the Bible is, for the most part, because there are so many dark places in our hearts

[ORIGINAL]

The Voyage of Life; or, The Gospel in a Shipwreck.—ACTS 27.

By ALF. SANDHAM.

THE voyage is about to be taken. At the outset a man of God—taught by God, and as a messenger of God, gives warning that the voyage will be one of danger. (v. 9) "Paul admonished." He knew things of which they were ignorant (v. 10) "I perceive." They, however, prefer



to listen to the advice of others. Surely old sailors like "the Master and Owner" know better than this *old Christian*! So young people will listen to men of the world in preference to God's messengers. The reason they were so ready to take the "master's" advice is given in (v. 12) "Haven not commodious to winter in." They had a desire to get into more comfortable quarters—to better their position. Thus present surroundings and a desire for advancement have much to do with leading men to turn a deaf ear to God's warnings. But they never reached the desired harbor. "South wind blew softly." (v. 13) Just the wind needed. No doubt they taunted Paul, called him a croaker, "see how you made

a mistake," &c. So sinners seem to prosper, even after rejection of warning. (13) "Supposing." (14) "But not long after." Changes come quickly. "A tempestuous wind." A *north-east wind*. From directly an opposite quarter, and *against* them. So in life, sudden reverses and difficulties come from an unexpected quarter. "Ship driven,"—"could not bear up." (v. 15.) R. V. "We gave way to it." Trials and temptations come down suddenly, and the unprepared rejector of warning is unable to stand. He gives way, and, like the sailors, "let her drive." In their extremity "they used helps." (v. 17.) So with the sinner. When trouble or sickness comes. He thinks he will try some "good works." Will say his prayers more frequently. Will go to church. Will contribute to some charity, &c. But these helps (?) do not bring peace, for, like the sailors, he will be "fearing the quicksands." Then he will "strake sail," or take in sail. He won't go quite so fast in business or pleasure. Yet all the time the storm is beating, and he is "driven." The next step is to "lighten the ship." (v. 18.) Reformation is tried. He will leave off drinking, or swearing, or some other besetting sin. Still the storm is not stayed. Now he casts out with his own "hands the tackling of the ship." (v. 19.) No sacrifice is too great. No works too arduous if peace can only be obtained. But Works, Reformation, Sacrifices are of no avail. All is dark. "Sun nor stars in many days appear." The storm sweeps him on, and "all hope that we should be saved was then (R. V., now) taken away (v. 20). All hope gone, so far as regards self or works. But, blessed be God, there is yet HOPE. Paul, the man of God, reminds them of their folly in not listening to him (v. 21). So God, by His messengers, reminds man of his folly in having refused advice, and with this reminder comes also the assurance that yet there is hope (v. 22). The messenger speaks not on his own authority, but states that his message is based upon the unfailing Word of God (vs. 23, 24), and he expresses his own personal faith in that Word (v. 25), assuring them at the same time, they must meet with trials (v. 26). Hope now dawns upon the once hopeless one (vs. 27, 28). That hope, however, is mixed with anxieties and fears, and there is a heartfelt longing for light (v. 29.) At this point there is danger, lest in the desire for safety, there be the adoption of plans which are not God's. (v. 30.) There must be no compromise (v. 31). It must be faith in the Word of God, and the work of salvation must be God's, as stated (v. 24), or else certain death will ensue. Realizing this, there will be acceptance of God's terms, and a cutting off of all hope from anything in ourselves (v. 32). When this has been done, we are prepared to listen to the promises of God (v. 34). [It will be

The blood of Jesus Christ . . . cleanseth us from all sin.—1 John i. 7.

observed here that the man who would cheer others with the promises, must himself be ready to act upon them. Paul not only cheered others, but he was cheerful himself (v. 35)] Resting upon the promises, there follows peace of mind and assurance (v. 36). They are now stronger, for they have "eaten enough" (v. 38) and are satisfied; and in that new-found cheer and strength "they lighten the ship, and cast out the wheat." The works are in the right place now, and what they cast out is proof that they believe God can give them more than this world's goods can supply. But still more, "they cut the anchors," "loose rudder bands," "hoist fore sail," and "make for the shore." There is a full and unreserved committal to God. It is quite true that trials assail them (v. 41), and there is a power at work desiring to secure their death (v. 42), but there is a Friend who stands by and protects (v. 43), and the conclusion is, that notwithstanding storm and enemies, and the breaking up of the vessel, there is perfect safety; and when they gather on the shore, not one of that company is found missing. Praise God for a full and complete salvation.

Friend, where are you as regards this voyage of life? If you are just entering upon it, we beseech you take warning. If you are in the storm, we pray you to make no mistake as to the way of safety. Remember it was not the "helps," or "straking sail," or "casting out tackling," or "lightening the ship," that saved that crew. God was the Saviour, and faith in the Word of God secured it for them,—so your works will not save. Jesus alone can save. Trust Him. Believe on the Lord Jesus Christ, and thou shalt be saved—fully saved—eternally saved.

[SELECTED.]

Warranted to Remove all Stains.

WHEN I opened my door one morning, I found on the steps, a handbill advertising a wondrous preparation for the removal of all stains in cloth; sure to do it; never had been known to fail. I read it, and thought of other stains more foul, that many would be glad to wash out and wipe away—stains that had struck into the textures of life and left a sorry mark upon character—guilty stains. Who is without some of these unseemly and uncomfortable marks?

What effort is made to keep them out of sight—cover them up—washing "with nitre and much soap"! But the spots stick; they will not rub out. Much management may keep them out of other's sight, so that the garment of life is made to look tolerably respectable, but alas! they glare upon our own vision, and bring discomfort and

terror. One's very effort to conceal them often makes them the more prominent—directs attention to them.

Now what a sale might be made of some mixture that would clean off and out the stains of sin. What a market it would find!

Is there anything that will do it? Yes, a fountain; and "sinners plunged beneath that flood, lose all their guilty stains." Near? Yes close at hand; always accessible, ever available; it never dries away. Costly? "without money without price." None so poor but may wash therein and be clean. Where is it? What is it? Here and this: "The blood of Jesus Christ cleanseth from all sin." Soul-stained, sin-defiled, will you try it? When may I secure it? Now! for this is the day of Salvation. If you try it, you will find to your joyful satisfaction, that it will just meet your need—the very thing you want.

—*Labour of Love.*

GEMS RE-SET.

ONE reason for the inefficiency of many professing Christians is, that they are not men of rest, but are tossed about by doubts and fears. Hence the first duty is to come to Christ and rest.

TAKE away a toy from a child, and give him another, and he is satisfied. But if he be hungry, no toy will do. "As new-born babes," true believers "desire the sincere milk of the Word."—*John Newton.*

THE Christ who prayed on earth teaches us to pray, and the Christ who intercedes in Heaven helps us to pray, and presents our poor cries, acceptable through His sacrifice, and fragrant from His own golden censer.

ON the seal of the Baptist Missionary Union is the figure of an ox standing patiently, with a plough on one side and an altar on the other, and the inscription beneath, "Ready for either!" No fitter illustration could be given for fervent, humble zeal. May it be exemplified and exhibited by us all.

BELIEVERS greatly need to be recalled from Martha-like bustling about, to the Mary-portion of submission and rest. These two sisters stand in the record of the Gospels as illustrations of contrasted phases of character and motive. It needs them both to make a complete experience, and to qualify for extended usefulness.

The Husbandry of the Soul.*

By REV. P. B. POWER, M.A.

THE HOPES OF THE HUSBANDMAN.

HOPES and fears may almost be said to make up the life of the husbandman of the soil. To a great extent the same might be said of the husbandman of the soul.

Now, in the husbandry of your soul, you cannot get on without hope. It is easy to hope when we have visible grounds to hope upon; but it is very hard when likelihoods seem against us. Like Jacob, we often seem to have reason to say: "All these things are against me;" and yet all came out well with him at last.

Remember, that it will not do to betoo much influenced by appearances. The grain, looked at in itself, seems most unlikely to produce straw and wheat. The earth, looked at in itself, seems more unlikely still. The combination of the two gives a harvest. This and that may appear to have nothing in it for you; but the two

combined have in them a grand result. In human affairs we have seen wonderful things evolve which we never could have expected; we even thought them beyond the range of possibility: but they came to pass. As wonderful come for the soul.

Abraham hoped against hope; and in him all

the nations of the earth were blessed. We sometimes have to do the same, and there comes out a blessing as great as his.

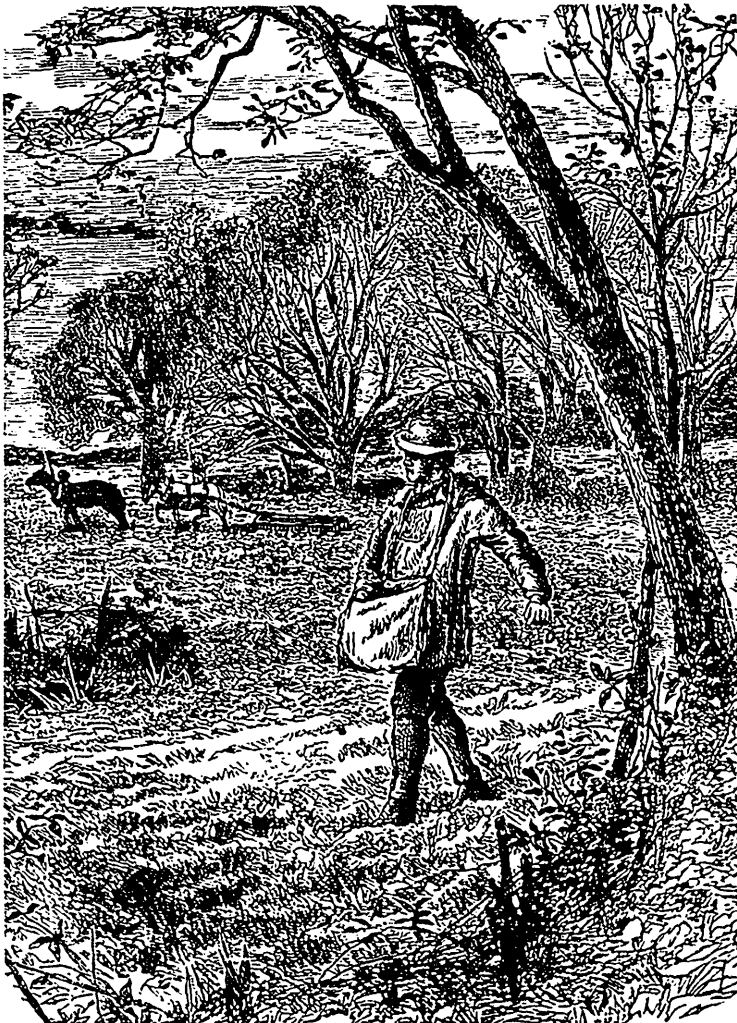
Remember, that failure should not destroy hope; if it did, the husbandry of the soil would soon cease. There are years when there are scarcely any crops; but the capacity of seed, the capacity of ground, are not therefore gone. They contain the elements of hope, that where there

was failure this year there may be harvest next; and so the husbandman begins his work afresh, and sows.

We have had some total failures, and oh! how many partial ones? But the capacity for soul-harvest is not gone out of our soul itself. We may pray afresh in hope; and begin to plough and harrow, and sow, and weed, for a harvest yet to come. No matter what has been, there are multitudes of hopeful "may be's;" all the possibilities which are in God are ours. He will bring out of them such actualities as He will.

So, then, we will look forward, despite the many vexations, and waitings, and disappointments, inci-

dental to soul-husbandry, to crops at last—crops from this field and that. The Lord of the soil is the Lord of the seasons too. The One Who owns our soul has all the influence which can bear upon it in His hand. He wills a crop—He will be glorified by a crop. So let us to our work with a good courage, and adopting as our own the Psalmist's words: "I will hope continually, and will yet praise Him more and more." (Ps. lxxi. 14.)



* This article is taken from a New Year's Address, published as a Booklet of 32 pp., price, 6c. May be procured from the Publisher of this paper.

He is able to save them to the uttermost.—Heb. viii. 25.

[ORIGINAL.]

Take Me to Hell, Satan.



HAT dreadful words! How sad the condition of a fellow being that could utter them! How merciful the God that allowed them to pass without instant punishment! When we consider them and their meaning, we are almost unable to conceive of any of God's creatures daring to say; "Come and take Me to Hell, Satan," and yet these words were not long since spoken by a young man attending a college where the students are continually taught the necessity of the new birth. He had been attending but a short time, but at the weekly prayer meetings and the Sunday evening meetings the glad tidings of great joy were earnestly preached. He knew the way of salvation. He had learned it from the lips of a Christian father. But he had hardened his heart and driven the thoughts of his condition from him. But now God's Spirit was mightily striving with him. He heard many of his fellow students testifying of Christ's power and wish to save. Do his best he could no longer remain unconcerned. Only the Sunday evening previous the Principal of the college in the midst of a conversation with a few of the other students had unexpectedly turned to him and said: "Are you a Christian, David?" How his heart had sunk within him as he answered "No, sir, I am not." How those words had kept haunting him all that week; they kept ringing in his ears, wherever he went, whatever he did, and he had not been able to drive them away. Blacker and blacker seemed his lot, his life grew miserable and more and more miserable, and now at last life seems a burden, and death a relief, and Hell, even Hell, a place of refuge from torment. Wrung by anguish and despair, with the words he had just heard sounding in his ears he exclaims "Come and take Me to Hell, Satan." Hopeless and despairing he is drawn to the room of the student where just a week ago he was asked "are you a Christian." Strange to say, he finds the same teacher and students present as then. He cannot help telling of his dreadful compact with Satan and asks what he must do to be saved from it. He is told of God's love in Christ. He feels his heart new opened and realizing the awfulness of his sin, confesses it and throwing himself on Jesus's love and mercy is saved. What a change; from despair he has passed to gladness, from death to life, from Hell to Heaven, and his joy is unspeakable. His life is completely changed.

Reader have you been born again? If not, re-

member that Satan is leading you far away from a loving Father and a crucified Saviour; he is taking you to Hell. Why not come to Jesus? *He will save you, YES, HE WILL SAVE YOU JUST NOW.*

Thirty-six Precious Statements.

1. Christ making atonement, Lev. xvi. ; Exodus xxx. 15
2. Christ's blood cleanseth from all sin, 1 John i. 7.
3. Christ died for sins, 1 Cor. xv. 3.
4. Christ suffered for sins, 1 Peter iii. 18.
5. Christ offered to bear sins, Hebrews ix. 28
6. Christ wounded, Isa. liii. 5.
7. Christ bruised, Isa. liii. 5.
8. Christ a propitiation, Rom. iii. 25.
9. Christ gave himself, Gal. i. 4.
10. Christ put to grief, Isa. liii. 10. [Heb. x. 2.
11. Christ's blood purging the conscience, Heb. ix. 14 :
12. Christ's soul made an offering for sin, Isa. liii. 10.
13. Sins once sacrificed for, Heb. x. 12.
14. Sins borne, 1 Peter ii. 24 ; Isa. liii. 12.
15. Sins blotted out, Acts iii. 19 ; Isa. xliv. 22.
16. Sins confessed, Lev. xvi. 21.
17. Sins cast behind His (God's) back, Isa. xxxviii. 17.
18. Sins purged, Heb. i. 3.
19. Sins remitted, Matt. xxvi. 28.
20. Sins removed, Psalm ciii. 12.
21. Sins remembered no more, Heb. x. 17.
22. Sins forgiven, Acts xiii. 38.
23. Sins pardoned, Exodus xxxiv. 8.
24. Sins subdued, Mic. vii. 19.
25. Sins made an end of, Dan. ix. 24.
26. Sins cast into the depths of the sea, Mic. vii. 19.
27. Sins washed away, Rev. i. 5.
28. Sin covered, Psalm xxxii. 1.
29. Sin condemned, Rom. viii. 3.
30. Sin put away, Heb. ix. 26.
31. Sin not beheld, Num. xxiii. 21.
32. Sin not imputed, Psalm xxxii. 2.
33. Sin laid on Him, Isa. liii. 6.
34. Sin taken away, John i. 29.
35. Sin—reckoned dead to it, Rom. vi. 11.
36. Sin—free from it (justified), Rom. vi. 18.

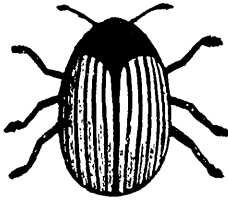
—Selected

The number of Bibles printed last year was greater than in any year since the beginning of the world. The issues of the British and Foreign Bible Society were 3,118,304 copies. Since the society was organized it has sent out 100,045,933 copies. The issues of the American Bible Society last year were 1,808,215, and in the 68 years of its existence, 43,892,031. The British and Foreign Bible Society have decided to publish, in good type, an edition of the New Testament to be sold for one penny. Never were so many people studying the Bible as now, and never was there so much light poured on its pages.

The Potato Bug.

[ORIGINAL.]

BY ALF. SANDHAM.



SOME years ago, by invitation of the Y. M. C. A., of Ottawa, Ont., I visited that city, and conducted a series of Bible Readings. During my stay, I was guest of the President of the Associa-

tion, whose residence was situated in the outskirts of the city.

One morning, as I sat in my room, I noticed upon the window-sill a beautiful (?) specimen of beetle or bug. That morning, as I walked through the garden, I saw many more; and when, after breakfast, I was walking with my host into the city, I saw several on the sidewalk. I called his attention to them, and said: "What pretty insects those are! I never before saw any like them." "Pretty!" said he, "I think them very ugly, and as to their rarity, I wish they were more so. Why," added he, "don't you know what they are?" "No," I answered. "Well, those are the Potato Bugs

which are committing great havoc all through the country. In fact, some of the farmers have lost all their crop by them;" and, as he spoke, he brought his foot down upon a couple which were crossing the path. At once my thoughts concerning their beauty changed, and all I saw in them was a source of trouble and loss; and after that it seemed to me that I was doing a virtuous act by crushing under my feet every potato bug which crossed my path.

On that day I learned a lesson which it would be well for all to learn, and having learned, to put into daily practice, that is—not to be too easily deceived by appearances. Is it not a fact that

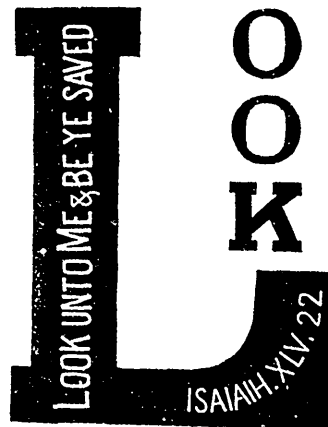
many—very many—Christians and others are attracted by the outward appearance of the so-called pleasures of the world? They admire them, and dally with them. But, how different would it be were their eyes opened to see the truth that, after all, those very pleasures, or sins have wrought such devastation in many homes, brought many sorrows to the hearts of parents—yea, have ruined many who, through ignorance of their deadly nature, have played with them, and encouraged their growth.

Dear brethren, let us open our eyes to the fact that the show, glitter, folly, and friendships of the world are like

potato bugs: outwardly handsome, but breathing destruction. Let us get them under our feet, and keep them there.

THE GOSPEL ALPHABET. No. 12.

Look unto Me, and be saved.—Isaiah xlv. 22.
I will direct my prayer to Thee, and Look up.—Ps. v. 3.
I will wait on the Lord, I will Look for Him.—Isaiah viii. 17.



Look to Jesus, weary one,
Look and live! Look and live!
Look at what the Lord has done,
Look and live!
See Him lifted on the tree,
Look and live! LOOK and live!
Hear Him say, "Look unto Me!"
Look and live!
Look! the Lord is lifted high; look to
Him, He's ever nigh: [and live!
Look and live! why will ye die? Look

The lofty Look of man shall be humbled.—Isaiah ii. 12
A high Look, and proud heart, is sin.—Prov. xxi. 4.
The Lord hateth a proud Look.—Prov. vi. 17.

The Mystery of Election.

A GENTLEMAN who thought Christianity was merely a heap of puzzling problems, said to an old minister, "That is a very strange verse in the ninth chapter of the Epistle to the Romans: 'Jacob have I loved, but Esau have I hated.'"

"Very strange," replied the minister; "but what is it, sir, that you see most strange about it?"

"Oh, that part, of course," said the gentleman, patronizingly, and with an air of surprise, "'Esau have I hated,' is certainly very strange."

"Well, sir," said the old minister, "'how wonderfully are we made' and how differently are we constituted! The strangest part of all to me is that he could ever have loved Jacob."

There is no mystery so glorious as the mystery of God's love.

—Selected.

DESPISE not little sins: they have ruined many a soul. Despise not little duties: they have been to many a saved man an excellent discipline of humility.—Goulburn.



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.

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

GOSPEL SERVICES

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

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

ADDITIONAL SERVICES 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.

Principles.

DIPRESUME you desire to be happy here and hereafter; you know there are a thousand difficulties which attend this pursuit; some of them perhaps you foresee, but there are multitudes which you could never think of. Never trust, therefore, to *your own understanding* in the things of this world, where you can have the advice of a *wise and faithful friend*; nor dare venture the more important concerns of your soul, and your eternal interests in the world to come, upon the mere *light of nature* and the *dictates of your own reason*, since the *Word of God* and the advice of Heaven lies in your hands. Vain and thoughtless, indeed, are those children of pride who choose to turn *heathens* in the midst of civilization; who live upon the mere religion of nature, and their own stock, when they have been trained up among all the superior advantages of Christianity and the blessings of Divine revelation and grace.

To Serve God.

WHAT is a servant? Is he one who spends his existence in raptures, in reveries, or in the contemplation of his own emotional life? Is he one who wastes all his days in mere sorrow over his master's frowns, or mere joy at the thought of his master's smiles? Is he the steward who leaves his accounts in confusion, the porter who forsakes his watch, or the workman who sits down in the midst of his unfinished work to indulge in dreamy meditation on his own ecstasies, or agonies, or apathies? Such, with some, seems to be the perfect standard of a Christian; but is it the true ideal of a servant?

Judged by the laws of common sense, service is a practical, not a sentimental thing; it consists in *doing*, not in *feeling*; and it is a solemn thought for us all, especially for those who have been taught that the mere experience of happy or sorrowful feeling is the sum of all religion. that none are seen in the courts of heaven but servants—that is, those who are engaged in obedient activity. There, as the Lord's Prayer has taught us, the will of God is done. His servants do it perfectly, because they love Him perfectly. It is in the very essence of love to labour. It never can be still, never can be useless, never can contain itself, never can spare itself, never cease to spend itself for the object to which it is devoted.

—British Evangelist.

WHEN the children of Israel were bitten by the fiery serpents, they did not look to the tabernacle and the holy things in it, nor even into the Holy of Holies, where stood the cherubim, and where shone the glory of God; for if they had, they would have died; but they looked simply at what God had commanded they should look at—the *brazen serpent*. Just so must we, who are bitten by the old serpent, the devil,—*look simply unto Christ*.



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OF THE

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