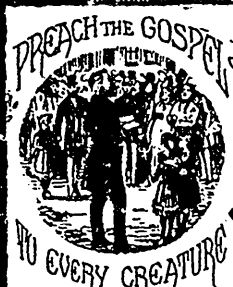


# MISSION UNION

THE FIELD IS THE WORLD  
A Evangelical Journal

Vol. 1. FEBRUARY 7, 1835. No. 12.



THE SEED IS THE WORD

BE NOT WEARY  
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

## Our Paper.



It is with grateful feelings we record the fact that "OUR MISSION UNION" is finding favor with the people. This is evidenced, 1st., in steady additions to our subscription list; 2nd., in letters of commendation received. From the latter we select two or three as specimens:

LOCKPORT, N. Y.  
"We like "OUR MISSION UNION" exceedingly. Send me for next number 200 copies, and continue sending that number."

PICKERING, ONT.  
"Let me say how much I like "OUR MISSION UNION." It is so fresh and interesting. I should esteem it a privilege to contribute to it whenever I had a message."

CARLINSVILLE, ILL.  
"There is in the paper, "OUR MISSION UNION," so much of the milk of the word that I think it is as good seed as can be sown in our reading room. It is also calculated to make, after reading, a change in the lives of many. The reason I subscribe for it is because I know it comes from the Lord."

It is our determination to spare no effort or expense toward making our publications such as shall render them a necessity as well as a help to Christian work, and all our arrangements are being made with that end in view. We are negotiating for a supply of superior illustrations, so that with combined Christian Literature and Art we may present to our friends a paper to be looked for and prized. It will be noticed that we have fulfilled our promise to care for the interests of the young people, and with this issue we supply No. 1 of "OUR YOUNG PEOPLE'S MISSION UNION," which we feel assured will commend itself to all. Now that we state what we are prepared to do, will our many friends kindly do their part, and help to swell the list of subscribers. Reference to the subscription rates, and especially the club rates, will show how by a very small outlay you may supply some struggling districts with wholesome Gospel literature. We shall also thankfully receive from Christian workers "incidents of interest," or brief notices of the Lord's work in different parts of the land.

## Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

Subscription Rates, per year, (post paid).

Single Copy, 50 cts.; Six Copies, \$2.50; Ten Copies, \$3.50; Twenty-five Copies, \$7.50; Fifty Copies, \$13.50; One Hundred Copies, \$22.00; Five Hundred Copies, \$100.00.

Societies ordering 500 Copies, can arrange for the insertion of their local meetings on the last page, and also brief notices of their work.

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

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

## The Toronto Mission Union.



We are pleased to report that the Lord is owning the labours of the brethren in connection with this mission. Gospel Meetings are held every night, and at many of these a deep interest has been manifested. It would materially further the work, were it possibly to secure the amount necessary to place a competent Bible Woman and visitor in the field. The Committee has a promise of \$100 toward this desirable object. The sum needed would be about \$400. Surely this will be forthcoming from those who have the stewardship of the 'silver and gold' which are "HIS." It is His work, and we lay its claims before our readers.

## OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

[Feb. 1.] Paul at Jerusalem. [Acts 21: 15-26.]

PARAPHRASE OF THE LESSON.

Having spent some days at Caesarea with the family of Philip, they took up their baggage and went up to Jerusalem, accompanied by disciples from Caesarea, among whom was Mnason of Cyprus, who, like Barnabas, was an early disciple, with whom they were to lodge. They were gladly received by the brethren at Jerusalem. They had a private interview with James and the elders of the Church, in whose hearing Paul rehearsed all that God had done among the Gentiles by his ministry, and they gave glory to God.

The drawback to this cheering report was that multitudes of Jews who had believed the Gospel were zealous for the Law; and they are offended by having heard that you have taught the Jews scattered among the Gentiles to forsake Moses, they will

hear of your presence in the city, and will have a public meeting. Suffer us to give advice; we have four men who have the vow of the Nazarite upon them (see Numbers 6: 21); you take them, attend with them to the preliminary and closing rites of purification, and pay the whole expense, for they are very poor. Paul acted on the counsel—doubtless on grounds of expediency—not as a necessary means of salvation, but as a means of worshipping God, and conciliating his Jewish brethren already in the Church. 1 Cor. 9: 19.

This Lesson, brings us into the city of Jerusalem. Cities are the centres of the best and the worst elements of the times, Jerusalem is associated with the deepest influences for good and evil in human history. Read 1 Chron. 17: 1-15; Psalm 122: 1; Matt. 27: 19-54; Acts 1: 8; 2: 15.

THE STATE OF JERUSALEM AT THIS TIME.

1.—The historic Second Temple, as adorned by Herod, still stood with its ritual and relays of priests.

2.—The traditional Pharisaism still held the mind in bondage to the saving importance of the Old Testament ordinances, but it was a dead issue—a lost cause—by the death of Christ.

3. Myriads of Jews had embraced the Gospel, but under the false conclusion that the Gospel was just perfected Judaism—trying the hopeless experiment of putting new wine into old bottles, squaring new life to old methods of conduct and customs. Hence their BIGOTRY, or blind zeal for the practices and parties of the past. Hence their PREJUDICE, or clinging as for life to their opinions, apart from their reason, or merits, or vitality. Hence their INTENSE HATRED of Paul as an apostate from the nation and its fathers—the Temple and its Divine ritual.

This is an important Lesson for adults. To such a state of society Paul had come—to the city of the Great King, whose leaders have crucified the Heir. He must testify of the Lord's Christ, and His salvation shewn unto the Gentiles.

[Feb. 8.] Paul Assailed. [Acts 21: 27-40.]

There are three pictures in this Lesson:—THE RIOT, THE RESCUE, THE LEADING HERO. The most helpful form of dealing with it is by pairs of contrasts between the persecuting and Christian spirit.

THE MANIFESTATION OF THE PERSECUTING SPIRIT.

1.—It is Always Intolerant, v. 28.—Purblind, and cannot see afar off; deaf and will not hear anything that even sounds differently from their own syllables; cannot endure parties or persons who are progressive about it.

2.—It is Perveting, v. 29.—Not careful about all the facts, speaks with great assurance of a part as if it were the rounded whole. Paul is in the streets with an Ephesian, Paul is in the Temple with four poor men under a vow; the persecuting spirit jumps to the conclusion that the Gentile Trophimus was there too, and defiled their Temple. Truth and falsehood are jumbled together!

3.—It is Cruel, v. 39.—Bent on killing an innocent, unoffending, feeble man, and the priests—filled with the same spirit—eagerly close the great gates of the Temple, lest the man should escape to the Altar, and his blood defile the sacred place,

THE MANIFESTATION OF THE CHRISTIAN SPIRIT.

1.—It is Law Abiding, v. 26.—These miscreants from Asia violated all the laws of intelligence, fairness, reasonableness, manhood, and worship. Paul sought to obey the law of the Temple—conciliation—deference to the judgment of his brethren.

2.—It is Calm and Clear, v. 39.—When others are excited and confused, the Christian has a peace which passeth all understanding, steadied and strong by faith in God, whose providences all work together for good to those that love Him.

3.—It is Persistent in Patient Love for Enemies, v. 37.—Paul pleads for the privilege of speaking to a mob, undaunted even though mistaken for the Egyptian leader of a band of assassins—courageous when the mob is cowardly.

[ORIGINAL.]

## Is Your Name There?

By Rev. Dyson Hague.



I SHALL never forget a scene that I witnessed when a young man at college. It was on the day of the examination returns, when the names of all those who had succeeded were recorded, and the lists were hung up on the board. I was standing in the hall with a number of young fellows, my fellow students, chatting and laughing, when my eye caught sight of a young man who had just entered the door. He was rather a hard working man, in poor circumstances, dependant in great measure on his own exertions. There was an anxious look in his eye, and I knew the cause. He had come to find out whether he had passed or not. The moment he came within the hall he glanced quickly around, and saw at once the board with the lists. He walked up to it rapidly, ran his eye up and down the names, as he looked I saw that there came over him a cloud of darkness and sorrow. His countenance fell. His face darkened. He was completely overwhelmed. If it had not been for the presence of the other men I believe he would have broken out into uncontrollable sobbing, so terrible was the disappointment and bitterness of soul.

### HIS NAME WAS NOT THERE !!

No. He was not through. The names only of the successful ones were recorded.

I have before me another scene. The hall is a more spacious one than the hall of my college, and there stand within it many men. A great, white throne is erected and upon it sits the Judge of all mankind. The books are opened which contain the record of the deeds of all men. Beside this lies another book which contains no record of deeds but simply a list of names. And from that mighty multitude a young man steps forth, and begs permission to scan the list. It is given, and anxiously he reads down the names. There are names of men of all nations and kindreds, and tongues, and tribes, barbarian and civilized, bond and free. He reads unweariedly. He has almost finished, and still he has not found *his* name. His soul sinks within him—but still there is hope. There are a few names more perhaps his name is among them. Slowly, surely, intently he reads, his very being inflamed with anxiety. The 10th name from the last! It is not his. The 9th, the 8th, the 7th, the 6th. Still not his. The 5th, the 4th. He can read no further. It is too terrible. But he

must read on. The 3rd. It is his own!! Joy fills his heart. No. He has made a mistake. It is his brother's name, so like his own. The 2nd to last, not his. Bracing his soul he reads the last. *It is not his.*

### HIS NAME IS NOT THERE !!

O God, he cries, I am undone. And forthwith he is cast without.

Reader, this is no fiction. God's Word which cannot be broken says, only they shall enter into heaven, whose names are written in the Lamb's Book of Life.

### IS YOUR NAME WRITTEN THERE ?

Have you been enrolled on the list of the redeemed?

God loves you. He is not willing that you should perish. He longs to save you from sin and its punishment. Jesus Christ died for you. He was wounded for your transgressions; He was bruised for your iniquities; the strokes that should fall on you fell on Him. He died to save you. Will you not be saved?

The angel is now standing, pen in hand, waiting to record your name in the Book of Life. Shall He put your name down?

Dare you say, 'no, no,—

### I DON'T WANT IT THERE.

Believe in Jesus, yield your heart to Jesus, Come to Jesus and *now*, yes *now*, your name will be written in the Lamb's Book of Life. Rev. 3 : 20; Matt. 11 : 28; Rev. 20 : 12; Rev. 21-27; Phil. 4 : 3; John 3 : 36; John 5 : 24.

## ITEMS OF INTEREST.

THE International Y. M. C. A. Committee, (New York) has received an appeal for recognition and sympathy from an Association organized in Jaffna College, Ceylon. It is the first association of Christian Students in heathen lands to enter the list.

DR. CUYLER accords to the Baptists "the book which next to God's own book has had more readers than any in the English tongue," meaning the "Pilgrim's Progress," and the preacher who has reached more hearers than any man since the Apostles, in the person of Spurgeon.

MANY will hear with deep regret of the bereavement which has come to the sweet singer of the Presbyterian Church, Dr. Horatius Bonar, by the death of his wife, who entered into rest on the 3rd ult., after a short and sudden illness. Mrs. Bonar was sister to Mary Lundie Duncan, the memoir of whom has been a source of spiritual blessing to so many.

**A—No. 1.**

By the Editor.

[ORIGINAL.]



**I**N all our large cities we have organizations known as Mercantile Agencies. A stranger wishes to purchase goods upon credit; he calls upon a city merchant, and states his business and what he considers himself able to do. While he is speaking, the merchant takes from his desk a slip of paper and writes, "What is the standing of Mr. Blank, of Somewhere?" Excusing himself for a moment, the merchant slips into the warehouse, and despatches a messenger with the paper to the Mercantile Agency. In a short time the messenger returns with a form on which is written, "Mr. Blank, of Somewhere, A—No. 1." What does it mean? Simply this, that Mr. Blank is worthy of unlimited credit; whatever he promises he is able to perform. The merchant now most gladly opens the account, but why? He is no better acquainted with the man than he was before; he has not handled any of the stranger's money. Then why open the account? Simply because *he has confidence in the testimony given by the agency concerning the man.*

And now, dear unconverted friend, we ask you, does not common sense dictate to you that the *testimony which God has given concerning His Son* should be accepted by you? You have been asked to accept God's offer of salvation, but you say, "I am not sure that Jesus can do for me what he promises." We ask you how are you to know as to His ability? Is it not by going to God's great reference book, "THE BIBLE," and is it not a fact that consulting it you find there

**WHAT JESUS IS ABLE TO DO FOR YOU.**

- Able** to make all grace abound toward you that ye always having all sufficiently in all things, may abound to every good work — 2 Cor. ix. 8.
- Able** to succour them that are tempted — Heb. ii. 18.
- Able** to keep you from falling, and present you faultless before the presence of His glory with exceeding joy. — Jude 24.
- Able** also to save them to the uttermost that come unto God by Him — Heb. vii. 25.
- Able** also to make you stand — Romans xiv. 4.
- Able** to keep that which I have committed unto Him. — 2 Tim. i. 12.
- Able** to build you up, and to give you an inheritance among all them which are sanctified. — Acts xx. 32.
- Able** to do exceeding abundantly above all that we ask or think — Ephesians iii. 10.
- Able** to subdue all things unto himself. — Philippians iii. 21.

In other words Jesus is worthy of your fullest confidence.

Believing the testimony, led the merchant to

trust the stranger. Paul writes to the Ephesians, "In whom (Jesus) ye also *trusted* after that ye heard the word of truth, the Gospel of your salvation," Eph. i. 13. And still again, "Faith cometh by *hearing*, and hearing by the *Word of God*," Rom. x. 17; and still again, this is the word: "That if *thou* shalt confess with *thy* mouth the Lord Jesus, and shalt *believe* in *thine* heart that God hath raised Him from the dead, *thou* shalt be saved," Rom. x. 9. In other words you are **LOST**; you need **SALVATION**; **JESUS IS ABLE TO SAVE.** A—No. 1.—Worthy your fullest confidence. What He has promised, He is able also to perform.

**EVANGELISTIC ECHOES.**

MR. GEO. SOLTAU is labouring with Dr. Pentecost at Brooklyn, N. Y.

MR. H. F. WILLIAMS has been conducting Evangelistic meetings at St. Paul's, Min.

REV. E. P. HAMMOND still continues his labours in Liverpool, Eng., where the meetings in the Y. M. C. A. Hall have been largely attended and followed by many tokens of blessing.

MR. MOODY has, since leaving Toronto, held successful meetings at Toledo, Milwaukee, St. Paul, Minneapolis, Richmond, Washington, Harrisburg, Scranton, and New Brunswick, N. J.

MR. G. H. MARSH of the "Canadian Evangelization Society," is now labouring in the vicinity of Warsaw, Ont., with goodly numbers attending and the power of God present to save. At two services held on Sunday 18th, 14 persons professed faith in Christ, and 8 rose for prayer.

MR. F. SCHIVEREA, whose work for the Master in connection with the Toronto Y. M. C. A. last November, was so fruitful, has since then laboured in Philadelphia, and he writes: "There were quite a number of precious souls saved. Twenty-five young men have formed a Bible Class." Bro. S. is now in Brooklyn preaching every night.

MR. A. GAY is labouring at Stratford. A very blessed work had been going on at that place during the last three months. It commenced in the Methodist Church, and after two weeks meetings a union service was organized and the largest buildings were found too small for the people attending. Between four and five hundred have testified to a change of heart. At the close of those union services, Mr. Gay was invited to commence a mission in the Congregational Church, and he has been owned of God in building up the converts and in leading others to decision for Christ.

**The Brazen Altar.**

[ORIGINAL.]

BY GEO. W. SOLTAU.

**H**IS large Altar of Brass stood inside the Court Gate of the Tabernacle, and was the first object that met the eye of the worshipping Israelite as he approached the Tabernacle. Further than this no man save of the tribe of Levi was allowed to go. Here he brought his offering or sacrifice, and handed it to the priest for presentation to God. Had he sinned, he here confessed his sin and offered his sin-offering. Had he a desire to bring a free-will offering to God, as an expression of thankfulness for some deliverance from trouble, or for some mercies received, he must do so at the Brazen Altar. It was the appointed meeting place between the Israelites

and their High Priest. Here, too, by Divine appointment, the burnt-offering of a lamb was offered morning and evening daily, to remind the people of the nearness of God to them, of their sin that could only be kept covered by the shedding of blood, and of the promise of a faithful God to be with them, protect them, guide them, and bring them into the land whither they went.

burning. So the Son of God was not consumed by the fire of God's wrath, though He went down into death for us, but God raised Him from the dead. "He endured the cross." Now a sinner may come and plead the death of Jesus as the ground of his forgiveness, and acceptance with God. In the name of Jesus, too, he is to offer his "sacrifice of praise to God continually." "Whatever ye shall ask the Father in My name, I will give it you." It is Jesus who comes between God and us, to make known to us the love and mercy, and resources God has for us, and to make known to God the needs we have, and our claims on Him for help. God delights thus in our acknowledging Jesus as our Sacri-



THE BRAZEN ALTAR.

and their High Priest. Here, too, by Divine appointment, the burnt-offering of a lamb was offered morning and evening daily, to remind the people of the nearness of God to them, of their sin that could only be kept covered by the shedding of blood, and of the promise of a faithful God to be with them, protect them, guide them, and bring them into the land whither they went.

This Altar, then, is to remind us of the Lord Jesus Christ in His coming to earth to make it possible for us to meet with God. No man can approach God save by Jesus Christ, and then he must acknowledge the Lord Jesus as the sacrifice for his sin. In this sense He is both Altar and Sacrifice. The brass was a metal that would be uninjured by the heat of the fire continually

from the door, the Brazen Altar at the nearest point to the door. By the Altar the animal's life was taken, and from the Altar the precious blood was carried into the Holy of Holies and sprinkled on the Mercy Seat, thus uniting the sinful worshipper with the mercy of a Holy God. The Altar was twice the height of the Ark, and half way up, on the inside, was fixed a grating, on which the bodies of the animals offered in sacrifice were burned. Thus the sacrifice for the sinner and the Mercy Seat sprinkled by blood were on the same level, and the blessing of God could reach the needy one. How wonderfully has the mercy of God in Jesus come down to the level of our weakness and sin; and how wonderfully has the power of God raised us up to the level of the

f i c i a l  
H i g h  
P r i e s t,  
a n d  
d e l i g h t s  
i n  
t h e  
f i n i s h e d  
w o r k  
o f  
H i s  
S o n,  
a n d  
H e  
n e v e r  
w i t h  
h o l d s  
a n y  
n e e d  
e d  
b l e s s i n g.  
" L e t  
u s  
d r a w  
n e a r  
i n  
f u l l  
a s s u r a n c e  
o f  
f a i t h."  
T h e  
A r k  
w i t h  
i t s  
M e r c y  
S e a  
t  
s t o o d  
a t  
t h e  
f a r  
t h e s t  
p o i n t

## Ye are God's husbandry, ye are God's building.—1 Cor. iii. 9.

throne of His mercy and grace. We have full access and free entrance into the very presence of our God and Father, through the blood-washed way, and our High Priest ever bids us "draw near," not stand off.

### The Husbandry of the Soul.\*

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

#### No. 2.—THE WORK OF THE HUSBANDMAN.



IT is well to start with exalted ideas of the worth in all ways of soul-husbandry, for it will make demands upon us which we must meet bravely and patiently; and we must feel that there is a "worth while" for it all. Husbandry is a work of thought. There are many things to be considered in husbandry of

the earth. The earth has its secrets as well as its settled ways; the seeds have their varieties, and their adaptability to soils, and aspects, and times of planting, and succession. Where there has not been success, there must be thought how to succeed; and where there has been success, it may be that, thinking will find out how there may be still more.

The noblest occupations are those which have the most thought in them. Think—think—and God will give to your thought knowledge; knowledge of what is wanted, and how the want is to be supplied; and how you can improve; and where you failed; and why you failed; and how you can escape failing any more; and what you may do, and how you may do it.

Thought—real thought—is work; and in all labour there is profit. God will bless you in the husbandry of your soul, if you will really think.

THE WORK OF THE HUSBANDMAN IS ONE OF VARIETY.

And there is abundant variety in the husbandry of the soul. You have thoughts, and hopes, and fears, to attend to. You have seeds to sow, and weeds to pull up, and trees and shrubs to prune; there are virtues which you have carefully to cultivate, vices which you have energetically to extirpate; wild out-growths of undisciplined character which you have to check—your mind, your affections, your efforts, your likes and dislikes; there is something to be done as

regards every one of them. They do not so naturally tend to a heavenly harvest that they will fruit without the cultivation of patience, thought, and skill.

All-round cultivation, soul symmetry, every little field of the soul-farm cropped and tended,—this is what we must aim at.

And then, *this is a work of experience.* Experience is as precious in the soul as in the field; and nothing can take its place. You may depend on it, experience enters into the law of the spiritual as well as the natural life; and many mistakes are made simply from want of it, and not from any evil intent. Experience does not come at once; nor does the experience which produces success in one thing, secure it in another. The husbandman who has become able to produce great crops of wheat by experience, may entirely fail, when he goes to grow something which is quite new; but by and by he will succeed in that too.

### "Thank You," and "Please."

WENT to a little mission chapel in New York, and the speakers, of whom there were many, were allowed only a minute each. One woman said in that minute what thrilled me through and through: "The love of Jesus has made myself and my husband mannerly. We used to swear at one another, and now we say, 'Thank ye,' and 'Please.'" I tell you, the preaching of infidelity and of all the scientists cannot produce an effect like that in one hundred years, nor yet in five hundred years.

—John B. Gough.

### GEMS RE-SET.

WARNING, invitation, and promise come from the Giver of every good and perfect gift.

NEVER give way to temper. Loss of temper is a sad time-waster, paralyzing both our own efforts and the exertions of those around us.

Now is a little word it is well to keep in full practice. Never leave until the next hour, much less until to-morrow, what you can well do now.

"The word is past, thou canst not it recall;  
Time is thou hast, improve the portion small;  
Time future is not, and may never be;  
Time present is the only time for thee!"

IN the detail, as well as in the greater concerns of life, LOOK UP, dear Christian! The never-failing promise is yours: "My grace is sufficient for thee: for My strength is made perfect in weakness."

\* 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.

**"Nobody Ever Told Me."**

**P**ASSING near an encampment of gipsies, I went in amongst them. After buying some of the skewers they were making, I learned one of their number was ill, and begged to be allowed to see him. The father asked—"Did you want to talk about religion to him?"

"No." "What then?" "About Christ."

"Oh! then you may go; only if you talk religion, I'll set the dog on to you."

In the tent I found a lad alone, and in bed, evi-

dently in the far end of the last stage of consumption. His eyes were closed, and he looked as one already dead. Very slowly in his ear I repeated the Scripture, "God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I repeated it five times without any apparent response; he did not seem to hear even with the outward ear. On repeating it the sixth time, he opened his eyes and smiled. To my delight he whispered—"And I never thanked Him! but *nobody ever told me!* I 'turn him many thanks—only a poor gipsy chap! I see! I see! I thank Him kindly!"

He closed his eyes with an expression of intense satisfaction. As I knelt beside him I thanked God. The lips moved again. I caught "that's it." There were more words, but I could not hear them.

My fellow-sinner, it was apparently the first time this dear boy ever heard of God's salvation, and with unquestioning faith he took God at His word, and with his dying lips thanked Him that He so loved the world as to give His Son for him, a "poor gipsy chap." God is satisfied with the finished work of the Lord Jesus Christ.

This poor lad was also satisfied, and this mutual satisfaction was instant and everlasting salvation.

If you have not with your heart said amen to God's way of saving lost sinners, you are on the extreme verge of that death which God calls "eternal." But the "grace of God that bringeth salvation" is brought down to you—to your very level to-day. Will you pause and take it, and "return Him many thanks?"

My fellow-believer! may God forbid that any one within your reach or mine should ever have occasion to say, with regard to these everlasting realities, the awful words, "NOBODY EVER TOLD ME!"

**THE GOSPEL ALPHABET. No. 9.**



**I** am the way, the truth, the life.—John xiv. 6.  
**I** am the Good Shepherd, and know my sheep.—John x. 14.  
**I** am the resurrection and the life.—John xi. 25.

I heard the voice of Jesus say,  
 "I am this dark world's Light:  
 Look unto Me, thy morn shall rise,  
 And all thy day be bright."

I looked to Jesus and I found  
 In Him my Star, my Sun;  
 And in that Light of life I'll walk  
 Till travelling days are done.

**I** am the Bread of Life.—John vi. 35.  
**I** am He that liveth and was dead.—Rev. i. 18  
**I** am the bright and morning star.—Rev. xxii. 16.

**What Faith Is.**

**R**EADING in her Greek Testament one day in the second and third chapters of the Gospel of John, a young lady came to the word "*believeth*," in chapter iii. 15.

"Surely that word occurred in the previous chapter," she said to herself; and looking back to John ii. 24, she saw that the word "*commit-himself-unto*" was the same in the original as the word "believe."

Thus God showed her that "believing" meant simply committing herself, with all her *unbelief* and sin to Jesus;

then her soul rested on the strength and love of her Saviour.

It is this simple "committing of ourselves" to Jesus that our great enemy tries to persuade us is difficult. The very words "faith" and "believing" are so familiar that they seem almost to have lost their first simple meaning, and to some minds seem words of vague import.

But the Lord Jesus would not offer a dim uncertain way of salvation to poor dying ones, so He says in His abounding love, "I am the way." "I, Jesus, the living, loving Saviour, am the way; commit yourselves to Me, and you are safe for eternity!"



The object of this Union is to extend the knowledge of the Gospel of our Lord Jesus Christ among the inhabitants of Toronto and its vicinity, and especially the poor and neglected classes, without any reference to denominational distinctions, or the peculiarities of church government.

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

This Mission is supported entirely by voluntary contributions. No appeals are made by advertisements or collectors.

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

**GOSPEL SERVICES**

Each evening (except Sunday) at 8 o. Sunday service at 7 30.  
SUNDAY evenings, at 7 10, Children's Service.

**ADDITIONAL MEETINGS HELD IN THE BUILDING.**

SUNDAY—9 30 a.m., Sunday School 3 p.m., Our Mission Union Bible Class. MONDAY—Young Men's Society, Sewing Society. TUESDAY—Bible and Flower Mission. 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.

## The Value of Moments.

**G**OD never gives us two moments together. He gives us only the second when He takes away the first; and keeps the third absolutely in His own hands, leaving us in uncertainty whether he will give it to us or not. Therefore He says: "Behold, now is the accepted time; behold, now is the day of salvation." "Return ye now every man from his evil way." "Now then," said Paul, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Oh, do not reply to God as Felix did! "Go thy way for this time; when I have a more convenient season, I will call for thee." That "convenient season" may never come.

## "Saved, but Unconscious."

**M**AN overboard!" Such was the cry which rang through the ship. A life-buoy is flung to the unfortunate man, but it missed him, and the fear is that he may sink before the boat comes up with him. But the man is rescued; and as the boat comes alongside, bearing its precious freight of human life, the ship's doctor re-assures all anxious inquiries by the words, "Saved, but unconscious."

The passengers had complete confidence in the word of the surgeon, and therefore great rejoicing followed his statement. But as yet the object of all this joy was unconscious that he was saved. Even when



consciousness was restored it was some little time before the terrors of his perilous position could be banished from his mind, and he was able to grasp the fact that he was out of danger. Fortunately his safety was in no way dependant on his knowledge. Now he is sure he is safe; but he was safe before he was sure.

"Saved, but unconscious!" How truly do these words describe the condition of many of God's children. A man may be saved from the curse of sin, and yet have no assurance of safety. Reader, the most important thing you can desire is your soul's salvation; the most precious, the assurance of your soul's salvation. Before you and I can be assured of our safety, we must be safe. How is it with your soul and mine?—*Selected.*



**OUR PUBLICATIONS.**

**TERMS for 1885,**  
January to December.

## "Notes for Bible Study."

3<sup>rd</sup>-PAGE MONTHLY, FIFTH YEAR OF PUBLICATION.

Commended in the strongest terms by C. H. Spurgeon, Rev. Dr. Pentecost, Major Whittle, Rev. Dr. Brookes, Rev. Dr. MacKay, and hundreds others.

SINGLE SUBSCRIPTION, 36 cents.

**CLUB RATES.** To one address, (if to separate address add 3 cents per copy.) 6 to 10 Copies, each 30c., over 10 to 50 Copies, each 25c., over 50 Copies, each 20c.

## OUR MISSION UNION.

A new Gospel Paper, 8 pp., illustrated, issued on the first and third Saturday in each month, (with a Monthly 4 pp supplement) This paper is well adapted for intermediate and adult S. S. Classes and Mission Work.

SUBSCRIPTION RATES per year (post paid): Single Copy, 50c.

**CLUB RATES.** To one address, Six Copies, \$2.50, Ten Copies, \$3.50, Twenty-five Copies, \$7.50, Fifty Copies, \$13.50, One Hundred Copies, \$22, Five Hundred Copies, \$100.

## 'Our Young People's Mission Union.'

A Supplement to "OUR MISSION UNION." A Monthly 4 pp. Illustrated Gospel Paper, prepared specially for the Young.

YEARLY RATES (post-paid) Single Copies, 15 cents.

**CLUB RATES,** to one address, 10 Copies for 80c., or 8c. per copy; 25 Copies for \$1.75, or 7c. per copy; 50 Copies for \$3.25, or 6 1/2c. per copy; 100 Copies for \$6, or 6c. per copy.

## COMBINED CLUB RATES.

(From January to December.)

One Copy each of the "NOTES FOR BIBLE STUDY," "OUR MISSION UNION," and "OUR YOUNG PEOPLE'S MISSION UNION," 75 cents. Two Copies of the "NOTES FOR BIBLE STUDY," One Copy of "OUR MISSION UNION," and "OUR YOUNG PEOPLE'S MISSION UNION," \$1.

All orders to be addressed,

S. R. BRIGGS, Manager, Toronto Willard Tract Depository.