

MISSIONARY UNION

THE FIELD IS THE WORLD

Evangelistic Journal

Vol. 2 SEPTEMBER 19, 1885. No 1.

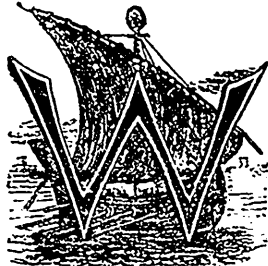


BE NOT WEARY IN WELL DOING.

WE SHALL REAP



Our New Volume.



WITH this issue we commence a new volume. Looking back over the past year we see much to call forth gratitude; but at the same time we recognize the fact that there have been failures. From the blessings we would take courage—from the failures we hope to draw lessons calculated to keep from any repetition during the coming year. We are pleased to know that our effort to provide sound Gospel reading has been appreciated by our patrons, and we have received, not a few, testimonies as to blessing resulting from the perusal of our paper. We have but this desire—to exalt our Lord and Saviour Jesus Christ—to point enquiring ones to the "Lamb of God which taketh away the sin of the world"—to cheer the discouraged and weary pilgrim—and to feed the members of the Lord's dear flock. It will ever be our prayer, that grace may be given us to enable us thus to labour for the advancement of His kingdom upon earth, and to hasten the coming of the chief Shepherd.

While we thus labor we ask the hearty co-operation of all Christians. We ask them to PRAY and WORK. Pray for success, and then work to ensure that success. We gratefully acknowledge the efforts made by some to extend the circulation of our paper, and we feel assured that but little effort on the part of each reader would speedily result in a largely increased subscription list. We therefore appeal to all those who are in sympathy with our aims, to think on these facts, and to PERSONALLY ASSIST US. The Publishers will be pleased to furnish copies for distribution among those likely to become subscribers. We might also add this hint: Our paper is not a high-priced one,* and it

* See announcement of Club Rates, &c., on next page; also, Publishers' advertisement on last page.

Wash me, and I shall be whiter than snow.—Psalm li. 7.

Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

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

would not be a heavy tax on the majority of our present subscribers to take a few copies for circulation. Already we have several so doing, and we know that the papers thus circulated have been gladly welcomed in remote districts.

On our part we shall do all that in us lies to make the paper worthy of support by all God's people.

The Toronto Mission Union.

THE work of this Mission is carried on in such a quiet and unobtrusive manner, that few outside of those actually engaged in the work have any idea of its real usefulness, or of the rich blessing which it has proved to many families. There has been on the part of its promoters and principal workers, a desire to avoid anything which might appear like parade or display. Thus far little has been printed either by the Mission or about it, beyond the annual report or such notices as may have appeared from time to time in our columns. Personally we have oftentimes desired to give incidents in the work, or statistics regarding it, but we have experienced difficulty in getting the brethren to say much; in fact they seem to have a greater desire to *do* than to *talk*. Feeling convinced that there are hundreds of the Lord's stewards who, if acquainted with facts, would readily recognize the claims of the work, we have secured the following statistics regarding *part* of the work during August:—

16 ladies have regularly visited 34 districts, in which 500 families are called on each week. 9 ladies are collecting for the Fuel and Provident Fund, and already 122 persons have joined it. These visitors give away each month over 8,000 pages of religious reading matter. The attendance at the Mission halls has been 2,690 during the month. 18 open air services were held. The Missionary and Bible Woman made 104 visits; had 149 personal interviews on spiritual subjects; also gave away many tracts.

We also learn from the Treasurer that the expenses of the Mission are about \$1,400 per year (certainly a very small sum for such an amount of work). At present the total indebtedness of the Mission on building, &c., is \$1,300. We sin-

cerely trust that ere long we may receive the pleasing intelligence that this amount has been handed to the Treasurer, and that the Mission hall and work is free from all incumbrances. We know that such a result would greatly cheer the hearts of the workers, who are united in their desire to "owe no man anything but love"

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

Sept. 20] Naaman the Syrian. [2 Kings v. 1-16.

Read with this lesson the parable of the prodigal son, Luke xv. 11. The spirit that can apprehend and appreciate the one will be able to teach the other. The healing love and guiding wisdom of God is not confined to country or people, "God receiveth sinners."

A NOTABLE MAN—NAAMAN A SYRIAN.

High in military and civil ranks—Distinguished and great in the eye of his country and king—as great as the world could make him. "But He is a Leper." Every life has its discordant "But." The disease is largely oriental—is selected as the MOST SIGNIFICANT SYMBOL OF SIN. Lev. xiii.

AN OBSCURE MAIDEN.

Taken captive in a marauding expedition, given as a present, or sold as a slave to Naaman's wife. Read the story of Joseph—Gen. xxxix. 1-6. She carries the knowledge and spirit of her religion with her, Jer xxix 7. But for the Maid's earnest and expressed desire Naaman would have remained a leper forever.

HOW OUR GOOD DESIRES AND GOD'S PROVIDENCE WORK TOGETHER.

This is an instructive illustration of Man's liberty and God's sovereignty. Luke iv. 27. Naaman gets the hopeful words of the Maid from the wife Eager for recovery he goes to the King, who sends an autograph letter to the King of Israel, Benhadad, as the most direct way of finding the prophets whereabouts.

Naaman's position and the value of the blessing sought are illustrated by the character of the presents sent, worth about sixty thousand dollars. The King of Israel construes the whole into a desire on the part of Benhadad to raise a personal quarrel. v. 7.

The vital link in the chain of causes, is in the king's action having been communicated to Elisha.

Contrast clearly to the pupil, the royal equipage of the Leper and the humble home of the prophet in Samaria. Compare the miracle of Jno, ix. 11, with that of the narrative—First, the ignorance of the king of Israel prevented progress. Now, the pride of the leper, v. 10, 11, 12, threatens to wreck the narrative.

THE HEALING AND THE NEW LIFE.

Manifested by Confession—open Profession—Gratitude—Worship, v. 15.

The incurable persistent disease.

The one efficacious remedy.

The one simple but divine way of healing.

The Bag, the Bottle, and the Book.



"**W**HAT a strange title!" I hear some voices say; "what can it mean?" Let us see and talk about it for a little. The BAG, the BOTTLE, and the BOOK all concern you and have to do with you. We read of them in the Bible. These three things have

to do with you, yet belong to God.

We find God's "BAG" spoken of in the book of Job, and in the 14th chapter and 17th verse you will find him saying; "My transgression is sealed up in a BAG, and Thou sewest up my iniquity."

Job knew then that his sins were all known, remembered and kept. There was a bag full of them! And a bag so safely kept, that on its mouth was placed the seal of the great God. No fear of one sin being forgotten, or slipped out.

They were "sealed up." Why? Because there was a time coming when that BAG would be opened; the hand that sealed it alone could or might dare to break the seal, and all those sins would come to light again!

This is not a pleasant thing to think about; and yet, it is better for us to sit down and have a little earnest talk about it, so that we may find out if there is no way of getting rid of this terrible load of sins.

What is to be done? We dare not face the Judgment-seat, you and I, with that great BAG of sins waiting to be opened, and all our secrets ready to be brought to light. I have some good news to tell you. You can get rid of this BAG!

Let us turn to Micah vii. 18, 19, and we shall find those words, "Thou wilt cast all their sins into the depths of the sea." Happy words! God who notes the sins, is the God who can rid us of the sins, Happy news for all! Now, for Jesus' sake, God will forget for ever the sins of all who believe in Him.

Now we come to the BOTTLE. How strange it sounds to say that God has a BOTTLE, and yet the Psalmist says in Psalm lvi. 8.: "Put Thou my tears into Thy BOTTLE."

This is a comforting thought—not sins hoarded up, but sorrows. The BOTTLE is full of tears. How good of God to care about our sorrows! You know that He does, for He said of His people long ago, "I know their sorrows." Exodus iii. 7.

"Put thou my tears," tears of sorrow for sin, first. Ah, how carefully God would treasure up these. How He would count them and watch over them! The tears of repentance are bitter

tears, and yet very sweet. A class of children were once asked by a teacher,

"What is the sweetest thing you know?"

"Honey," said one child.

"Mother," lisped a three year old darling.

"Heaven," said a third.

"The tear of repentance," said an older child, who had known the truth of what she was saying. And it is so—and you may try it for yourself. Tears of sorrow over sin are tears of mingled pain and joy. God treasures them. Tears of joy and gratitude are noted also by our Father in heaven. Perhaps you thought no one knew when the glad tears ran down your cheeks as you heard of Jesus' love to you? But God marked them. And when you wept again upon your bed as you thanked Him for dying for you, God treasured up the tears you shed.

He watches the tears we shed over trials and griefs, and gently wipes them away. No trials are too small to bring to Jesus, when the tears are known to Him. And these precious tears are never lost. David, when he cried, "Put Thou my tears into Thy BOTTLE?" would realize that they were laid up in a safe, safe place, By-and-by will come a time when "There will be no more death, neither sorrow nor crying," (Rev. xxi. 4); when God "shall wipe away all tears from off all faces" (Isaiah xxv. 8); when there will be no more need of David's prayer.

Let us turn lastly to the BOOK which belongs to God. Men can see our sins very often, they can hear our words, and may even notice our tears; but there is one thing they can never find out unless we choose to tell them, and that thing is *our thoughts* about anything or anybody. God can see and writes them all down.

In the Prophet Malachi, chapter iii. verse 16, we read, "Then they that feared the LORD spake often one to another; and the LORD hearkened and heard it, and a book of remembrance was written before Him for them that feared the LORD and that *thought* upon His name."

The Lord knew that their words truly expressed their thoughts. He is not dependent on men's speech for His knowledge of their thoughts. He has immediate knowledge of them. So we may be sure that the true thoughts of these God-fearing people in the prophet's day were written in the book of remembrance referred to by him. Not less truly does He observe our thoughts to-day and keep a record of them. *Never forget that He sees you always and everywhere.*

Your very thoughts are known and written in God's book of remembrance. Should you not pray, then—"Search me, O God, and *know my thoughts*, and see if there be any wicked way in me, and lead me in the way everlasting?" Psalm cxxxix. 23, 24.

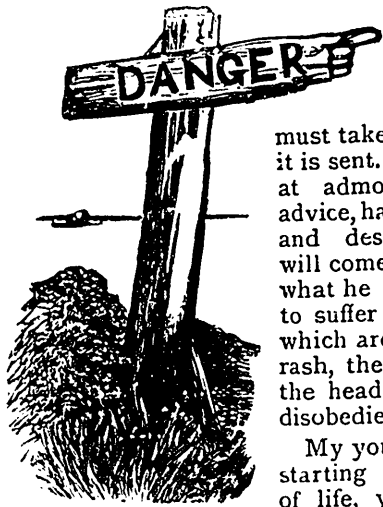
Now I have finished our talk; I have told you

all I promised about the BAG, the BOTTLE and the BOOK, and I want you to ask God that you may learn a helpful lesson from it all.

Learn, firstly, to get rid of your *sin* in the only way; cast away forever for the sake of Jesus, and washed away in His all-atoning blood. Learn, too, to know that God is a loving tender Father, feeling for your sorrows, treasuring up your tears, afflicted in all your affliction.

Learn, lastly, to watch your thoughts, and to remember that God reads them. Then our talk will not have been in vain, and God will have made it a blessing.—*Selected.*

Be Warned.



HE who will not take counsel when it is given, must take trouble when it is sent. He who mocks at admonition, rejects advice, hates instruction, and despises reproof, will come at last to reap what he has sown, and to suffer those sorrows which are the lot of the rash, the inexperienced, the headstrong, and the disobedient.

My young friend, just starting on the voyage of life, you must take your choice. Will you take the way of sin and darkness, and "mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me!" (Prov. v. 11-13); or will you heed the voice of Wisdom, which crieth in the streets, obey the commands of God, follow the teachings of His Word, and prove by glad experience that Wisdom's "ways are ways of pleasantness, and all her paths are peace?" "Turn you at My reproof," says God; "behold, I will pour out My Spirit upon you. Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil" (Prov. i. 23, 33).

Dear reader, because there is wrath BEWARE lest he take thee away with *his* stroke: then a great ransom cannot deliver thee. Job xxxvi. 19.

We may choose to serve, but we may not serve as we choose.

"Now."

THREE little letters form the word, Of import vast and great; A solemn word, on which oft hangs Man's everlasting state.

That word is "Now;" a little word, Yet spoken by the Lord; Recurring oft—again, again Throughout the written Word.

Now is the Lord's accepted time, *Now* is salvation's day, *Now* whosoever will may come, *Now* Christ's the Life, the Way.

Now pardon's offered full and free— *Now* heaven is opened wide, *Now* peace is offered through the blood, *Now* for the Lord hath died.

Now glory's brightness woos the soul, *Now* love's full power is known, *Now* God proclaims a full release, *Now*, from His glorious throne.

Oh, word of import vast and great; Yet ah, how quickly gone! A breath a moment then, alas! "Now's" blessings all have flown!

Oh, sinner, heed the call of God, And "now" in meekness bow; The words of Christ are true indeed, And He will bless thee "NOW."

The Bible.

AN organist sits at his instrument to perform a fugue of one of the masters. With a clear, resonant solo stop open, he gives out the theme. He adds a stop, and the theme, with increased tone, is repeated. So gradually he plays on till with the full power of his instrument he is stirring every heart with the magnificence of the composition. Every stop is speaking, one answering another, but in all the mass of sound you still can hear the simple melody that began the movement, only made grander and nobler as it is thus interblended and interfused with variations of its own self.

It is just so with the Bible. It began its strain with the simple announcement in the garden—offering a Saviour as soon as there was sin—the promise that the woman's seed should bruise the serpent's head. The strain has gone on gathering melody with the ages. Each book of revelation, like each stop in the organ, gives a new tone to the old harmony, and the completed Bible, like the full organ, plays the grand symphony of redemption.—*Illus. Chris. Weekly.*

The Friendly Birds.

THE picture on this page illustrates a scene witnessed by an eminent Scotch Naturalist. On one occasion he shot a Tern, hoping to secure it as a specimen. He however failed to kill it, the ball breaking the bird's wing and it fell into the water. Its cries

to gain a rock far beyond the reach of the baffled enemy—the naturalist.

Friends may we not learn a lesson from these words. Have we a companion wounded and helpless? Shall we leave him a prey to the enemy—to be placed as a specimen of that enemy's persistence and success? Surely not! Let us gather round such wounded ones. Let us in the arms of love support them, and convey

Bear ye one another's burdens, and so fulfil the law of Christ.

Galatians vi. 2.



There is a friend that sticketh closer than a brother.

Proverbs viii 24.

attracted the attention of its mates, and at once they came screaming to its rescue. The naturalist hastened to secure the prize but to his astonishment two of the birds lifted up the wounded companion, one taking hold of either wing. Thus they bore it several yards seaward and gently let it down where two others relieved them of the load, and they in turn carried it still further. Thus by relieving each other they managed

them to a place of safety. Yea, let us not leave such an one, nor cease our efforts till we see him placed on the rock,—the Rock of Ages, where alone safety is to be found. ALF. S.

WHAT wealth have you, if you have not got Christ? If Christ is the object before you, will all the things that fret you, take Christ from you? All the things you long for will they give you more of Christ?

I Feel it Pull.

WALKING one day past a row of cottages that ran along one side of a common on the outskirts of the town, I noticed a large paper kite in the air, and soon saw that the string was held by a little boy, who was standing quite motionless on a door-step, his face raised to the sky. In passing, I turned to look at the child, and a thrill of pity went through my heart as I saw that he was blind. And yet the upturned face was so full of gladness, that I thought I must surely be mistaken; and stopping, and speaking as gently as I could, so as not to startle him, I said, "My boy, you have a beautiful kite up there."

"Oh yes," he answered, in a happy tone, as he turned in the direction of my voice.

"Then, can you see it?" I asked.

"No," he said, the bright look spreading over his face like sunshine, "but father can, and he tells me what a beauty it is; and I feel it pull."

I stooped down and kissed the gentle face, speaking a few words of kindness, and then as I walked away I felt that no sympathy of mine, however sincere, could repay the child for the life-long lesson he had taught me.

I had for many days been burdened with perplexity, a thick cloud hiding from my view the next turning in life's road, and forgetting that when my heart was overwhelmed within me, then a heavenly Father knew my path, though I did not. I fretted at my blindness, until the terrible inner darkness of rebellion was well nigh being added to the outer darkness of God's providence. But the light on the face of that blind boy showed me a more excellent way. He had got a firm hold of a possession out of sight; and receiving, with a child's trust, his father's description of its beauty, he let his imagination give form and colour to it, and with every pull of the invisible string that bound him to his cherished treasure, his heart was so taken up with the thought of it that he forgot to be sorry for his blindness,

I understood then that the true cure for all earthly disquiet and discontent is to believe so simply and strongly a heavenly Father's description of our "treasure in the heavens," that it will be impossible not to set our affections upon it; and as I walked along, new light was flashed on many an instance of bright Christian endurance that had hitherto seemed to me almost unaccountable.—*Every Week Series, Tract No. 487.*

THE very worst and deadliest of all hindrances to sincerity of prayer is a bosom sin. If we pray with a secret determination to continue in sin, we pray false prayers, and cannot be heard."

The King's Ear.



IN a private letter of Mr. Spurgeon's to an American friend, we recently read these words: "Don't forget to pray for me whenever you have the King's ear." It is a high honor and a gracious privilege to have the ear of the King of kings.

There are those who by their holy obedience and submission to the divine will, enjoy the most confidential fellowship with the Lord; those who so abide in him and have his Word abiding in them, that they ask what they will, and it is done for them. Such never ask amiss, or presume on their intimacy with the Lord. It is those that have an ear to hear what the Spirit says to them, that have the ear of the King to ask what they will. Of Luther it used to be said: *There goes a man who can have anything he likes of God.*—Selected.

Gathered Home.



REV. DR. W. P. MacKAY, of Hull, the well known author of "Grace and Truth," and editor of the "British Evangelist," has been suddenly called home, at the age of 46 years. He had been spending the summer months at Oban, and had crossed over to Skye on a visit.

Returning, a false step on the pier precipitated him into the sea, and falling between the boat and pier he was severely bruised; but when rescued, no fatal results were anticipated. A couple of days after, congestion of the lungs set in, and he died ere his loved wife had time to reach his bedside. Dr. MacKay's visit to America will be long remembered by many to whom his words were blessed of God, and there are thousands more who have been led to Christ through his several publications. He now rests from his labours, but his works do follow him. The September number of "The British Evangelist" contains an article from his pen, closing with these words:—

"Dear fellow-servant, get so accustomed to serve your Lord Jesus Christ and Him alone, that your entrance into glory will not be unnatural, and thus an abundant entrance will be yours."

He has entered into glory. May we heed the words of advice he has given, and get "accustomed to serve the Lord Jesus Christ and Him alone."

CHRIST has brought the highest style of living within reach of every one of us.

Drink, yea drink abundantly, O beloved.—S. of Sol. v. 1.

“Non Buono.”

(NOT GOOD)

“**I**NSTANT fields are green.” So runs the proverb; and how often has each one of us proved its truth. Such at all events was the experience of two Irish tourists on a scorching day, as they rambled along a dusty road, through a lovely Italian valley. They had walked a considerable distance, and had become unpleasantly hot and thirsty, when to their intense delight they heard the welcome sound of running water, apparently not far off. It did not take long to cross the little field which separated them from the cool stream which seemed sent specially for their refreshment, and soon they found themselves stooping down to take a delicious draught.

Suddenly they were startled by a thin, sweet, childish voice calling out in tones of evident alarm, “Nonbuono! Non buono!” (“not good! not good!”) and turning round, they saw a little peasant girl running in their direction, gesticulating wildly, as if to dissuade them from their purpose. On questioning the little

one, they discovered, to their dismay, that the waters of the pretty stream were strongly poisonous, and to drink of it would certainly be most dangerous.

What a disappointment! To have heard the soothing murmur of the wished-for brook; to have seen the water at their very feet, bright and sparkling; and yet to have been compelled to turn away in disgust from its tempting presence! yes, it was disheartening in the extreme. And yet how thankful they were to the little peasant girl for so kindly warning them of their danger without which warning they certainly would have suffered.

But after all, is not this a picture of what the world offers us to satisfy our soul's thirst? We all know what it is to thirst and long for something that can satisfy. We hear the sound of the world's gay laughter; we gaze upon its sparkling allurements; and we eagerly grasp at its tempting offers of satisfaction. But listen! do we not hear a still small voice calling out, “Non buono! Non buono! Stop, drink not of these deceitful waters, they will not satisfy—they will surely hurt your soul!” Yes, gentle reader, they are poisonous—every one. Turn aside from them, as the

tourists did from the hurtful stream, and inquire where pure and health-giving water may be found.

The little child knew of a spring, and hastening to it, soon returned with a vessel full of delicious water, for which our friends were deeply thankful. Only a little child! and yet how gladly was the precious gift accepted from her tiny hands.

Oh! why do thirsty sinners reject the life-giving water offered to them by the pierced outstretched hand of Him who said: “If any man thirst, let him come unto Me and drink.” (John vii.) “Who-soever will, let

him take the water of life freely.”

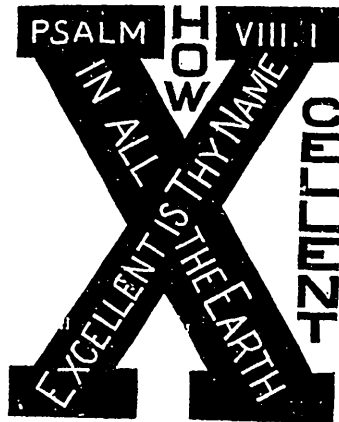
I heard the voice of Jesus say
Behold I freely give
The living water, thirsty one
Stoop down and drink and live.
I came to Jesus, and I drank
Of that life-giving stream:
My thirst was quenched; my soul revived;
And now I live in Him.

—Grace and Truth.

THE SOURCE OF ALL.—Behind the snowy loaf is the mill-wheel, behind the mill is the wheat-field, on the wheat-field falls the sun-light, above the sun is God.—F. Russell Lowell.

THE GOSPEL ALPHABET. No. 24.

He is **Excellent** in power. Job xxxvii. 27.
How **Excellent** is Thy lovingkindness! Psalm xxxvi. 7.
The righteous is more **Excellent** than his neighbour. Prov. xii. 26.



How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.
It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

The Lord hath done **Excellent** things. Isaiah xii. 5.
He (Jesus) hath obtained a more **Excellent** name. Hebrews i. 4.
His name alone is **Excellent**. Psalm cxlviii. 13.



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.

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

GOSPEL SERVICES

Each evening (including Sunday) at 8 o'clock.

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 Sunday night.

ADDITIONAL MEETINGS HELD IN THE BUILDING.

SUNDAY—9-10 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.

Good Advice.

“DON'T be laughed out of your money or your prayers.” A great and distinguished English admiral, who rose to a very high station as the effects of his meritorious exertions, used to be very fond of relating that, on first leaving an humble lodging to join his ship as a midshipman, his kind-hearted landlady presented him with a Bible and a guinea, saying, “May God bless you and prosper you, my dear lad; and as long as you live never suffer yourself to be laughed out of your money or your prayers.” The young sailor carefully followed the landlady's advice through life; and he had reason to rejoice that he did follow it.

“A Place to Hide Me In.”

Ps. XXXII. 8 (Psalter Version).

The tempter comes with guileful art,
To snare me in some thought of sin;
I breathe in prayer one blessed name—
“Jesus”—“a place to hide me in!”

Before the bar of God's just law,
Condemned He tells me I have been;
I faced Him with this perfect plea:
Jesus—“a place to hide me in!”

The winds of sorrow, ruthless, search
The secrets of my heart within;
Lo! in the midst of quiet rock—
Jesus—“a place to hide me in!”

Thy hidden ones! O Lord, what joy,
What utter peace from self and sin!
It needs no other word than this—
Jesus—“a place to hide me in!”

O hidden life with Christ in God,
Let me Thy blest abiding win!
The shadow of God's lovingness.
Jesus—“a place to hide me in!”

—Selected.

Salvation.

SALVATION includes two things—what we are saved *from*, and what we are saved *to*. We are saved *from* the wrath of God; *from* this present evil age; *from* our evil selves; *from* sin and all its results and power; *from* everlasting burning. We are saved *to* God; *to* glory; *to* heaven; *to* fulness of joy; *to* pleasures for evermore; *to* a new and glorious creation. In Salvation, the love of God, the holiness of God, the righteousness of God, the mercy of God, and the power of God, are all displayed to the full. In Salvation, the name of God is revealed—Father, Son, and Holy Ghost. The will and love of the Father, the death and work of the Son, the quickening power and presence of the Holy Ghost, are all united in Salvation. Reader, *have you passed* from death unto life? Are you *saved*? or are you still neglecting so great salvation? “Believe on the Lord Jesus Christ and thou shalt be saved.” “He that believeth not, . . . the wrath of God abideth on him.”

H. W. S.



OUR PUBLICATIONS.

TERMS FOR THE YEAR.

Each new subscriber will receive a copy of “OUR ALMANAC,” a large illustrated sheet, containing the International Lessons and Golden Texts for 1886.

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