

MISSIONARY UNION

THE FIELD IS THE WORLD

an Evangelistic Journal

Vol. 1.

JANUARY 17, 1885.

No. 1

PREACH THE GOSPEL



TO EVERY CREATURE



THE SEED IS THE WORD

BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

The Sabbath.



HOSE only who love the Sabbath will observe it. Its holy exercises are an uneasiness to those who do not delight in it. Remembering this, we are not astonished to find in our midst, men who advocate the setting aside of God's law,—men

who would do away with the observance of the Sabbath as a day of sacred rest. Against the efforts of such men, Christians are required to rally and take a defensive position, for the most momentous interests depend upon the observance of the Day of Rest. It is true, as we have said, that those who do not love the Sabbath cannot and will not observe it in the right spirit; but God requires that this day shall be set aside for His service; He has claimed it, in the most emphatic way, as *His own day*, and has invariably punished the people who have persisted in profaning it. We know that reply will be made, denying that the object in view is what we might term "secularizing the Sabbath." Oh no! they would never think of taking such a step. All they want is to secure the running of Street Railways! It would be such a convenience to the people residing in the outskirts of the city. (?) It would enable them to attend church more regularly. (?) Such a plea will not bear a moment's inspection. If the Street Railways were authorized to run on the Sabbath day, but were forbidden to take other passengers than *bona fide* church goers, if we mistake not, they would soon express a wish to *rest* on that day. The cry of convenience to church goers, is all a sham—a veil so thin that few are unable to see through it. The fact is, this movement is the old story of "enmity against God"—of rebellion against God's laws; in other words it is "of the Devil," and therefore it is our duty as Christians to manfully stand against every effort made to overthrow that

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which has been the boast of Toronto,—an orderly, well-observed Sabbath. But above all, let us resist because we want to be honest. We have no respect for the man who owing all he has or enjoys to the kind provision made by a friend, yet deliberately lays plans for that friend. Such is the attitude of all advocates of Sabbath discretion in any form whatever. To rob God is the meanest kind of robbery.

Still Advancing.

COMMENCING with our next issue, we shall publish a monthly 4 pp. illustrated supplement, to be entitled "Our Young Folks' Mission Union." It is felt that every column of "Our Mission Union" will be required for the choice Gospel articles which have been promised, and for contributions from well-known Christian writers, whose services we expect to enlist. These, with evangelistic items, and seed thoughts for Christian workers, will be served up regularly and in greater abundance than heretofore. But we remember that the younger portion of the community have a claim upon us, and we therefore add these four extra leaves to our Gospel table. We intend, by God's help, that nothing but healthy food shall be served out and the form of service be such as shall induce appetite. In other words, "Our Young People's Mission Union" will furnish "Sincere Milk" for the young, while the leaves of "Our Mission Union" table will be spread with choice tid-bits from the Evangelistic field, combined with an ample supply of "strong meat belonging to them of full age".

"Our Young Folks' Mission Union" will be sent free to all subscribers to "Our Mission Union." It will also be published separately, and will prove a valuable paper for Sunday School and general distribution. With this in view, it will be furnished at the following low rates:—Per year, single copies, 15 cts.; 10 copies for 80 cts., or 8 cts. per copy; 25 copies for \$1.75, or 7 cts. per copy; 50 copies for \$3.25, or 6½ cts. per copy; 100 copies for \$6.00, or 6 cts. per copy.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

[Jan 18.]

Paul's Farewell [Acts 20: 28-38.]

Last Sabbath we saw this Christian Hero calm and steadfast, in view of imprisonment, scourging and death. Counting his life not dear unto himself. The lesson also set forth the spirit of the worker, which is not less important than the work, and to gather it up for permanent use and review, he should be humble, tender, faithful, courageous, self-forgetting and joyful.

Now we have his farewell to the elders at Ephesus.

1. THE CHURCH OF GOD.—This is a precious description of the Church above and below. "A Flock—sharply defined from the fold that is only the enclosure of Flock." Read the revised version of Jno. 10: 16. A flock in many folds to be loved, fed, guided and protected by the One Great Shepherd of the flock.

2. THE ELDERS, OVERSEERS, BISHOPS.—This is a visible, organized and responsible body—with defined duties, and account is to be rendered to God who has given the flock to Christ for He has purchased it with His blood. Note well, the high motive, power and personal example—Paul, v. 33-35—then Christ, with one of His precious sentences rescued from oblivion. "It is more blessed to give than to receive."

3. THE FAITHFUL WARNING.—Paul foresees trouble, not only for himself, but for the flock so dear to him. And for which he has made personal sacrifice. Stealthy but devouring enemies from without, unfaithful and disloyal persons within, will bring trouble and danger to the flock. These occasions of danger have not passed away, and in latter days the evils from within are greater than the dangers from without. Watch and beware.

4. THE COMMENDING TO GOD, and to the study of the gracious Word, The promises and privileges it brings. The precepts and ordinances it enforces. "You will see my face no more," FAREWELL. Gen. 31: 49.

[Jan. 25.]

Paul Going to Jerusalem. [Acts 21: 1-14.]

1. THE VOYAGE AND ITS RESULTS.—After a very painful separation from the Elders at Ephesus, the apostle and his company set sail from Miletus to Jerusalem. They have a prosperous voyage to Ptolemais, proceeding to Caesarea, and by the good hand of God upon them, they are now in the house of Philip the evangelist, one of the seven deacons, Acts 6: 5, whose ministry is signalized by the instruction and conversion of the Ethiopian Eunuch. Acts 8: 26.

It is suggestive to recall that he who at one time drove Philip from Jerusalem, by his persecuting spirit, is now his welcome guest. And we are helped in noting the possible fact, that it was here Luke received much material from Philip, that has been incorporated in the first seven chapters of Acts. Thus the Divine Spirit and Providence conspire to give us the account of the mind of God, and the facts of the Church's early history.

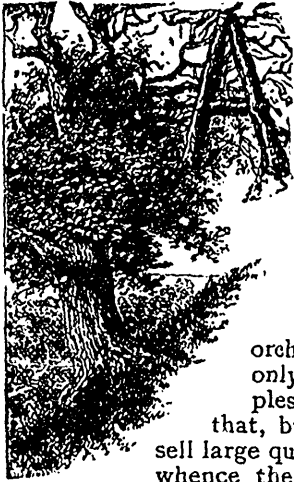
A WEEK'S STAY AT TYRE.—This is a wayside service that enters into casual opportunities, apart from the solemn purpose of going to Jerusalem. The Merchantmanship was unloading. We searched about and found disciples—by the Spirit they also beseech Paul not to go to Jerusalem—but necessity is laid upon him and what a picture. The disciples, men, women and children, convey him to the ship. The prayer and the parting, this is like an open door to see the devotion, sympathy and sincerity of the Primitive Church. "A MISSIONARY FAREWELL."

2. THE PERSONS OF THE LESSONS.—AGABUS—This man is somewhat distinguished by a former prophecy, concerning a famine. Acts. 11: 28, Here he is in the Church at Antioch, and this gave the early Church opportunity to shew their liberality to the suffering Christians in Judea. Now he distinctly foretells the trials that await Paul at Jerusalem, the act of taking Paul's girdle and binding his own hands and feet is symbolic, and an ancient method of foretelling the Divine will. 1 Kings 22: 11 "Thus saith the Holy Ghost." The power of a holy purpose for Christ's sake. "Ready for work or for sacrifice."

Good Seed.

By the Editor.

[ORIGINAL.]



FEW years ago I was taking supper at a farmer's house, and among the articles of food placed upon the table was an apple pie. As the farmer's daughter served me she said, "Mr. S—you will wonder when I tell you that while we have no portion of land set apart for an orchard, yet we have not only an abundance of apples, and very good ones at that, but we are also able to sell large quantities." Upon asking whence the supply came, she said, "My Grandfather was somewhat eccentric in his manner, and whenever he ate an apple of good quality, he put the seeds into his vest pocket, and brought them home, and during the spring or summer, while about his work on the farm, you might see him stooping down, and with a little stick making a hole in the ground, and in this he would carefully place a few of the seeds. The result is that now there is scarcely an acre of the cleared part of our farm but has upon it an apple tree bearing fruit." As she told me this I at once felt interested in that man, long since dead, whom I had never seen, and never would see in the flesh, yet I was enjoying the fruit of his labour; and as I thought of the epithet *eccentric*, applied to him while living, and even after his death, and of the laugh, if not the sneer of his workmen, as "the *eccentric* old man" knelt down to sow those seeds, it occurred to me that the need of our day is men who are willing to bear the scoff and ridicule of the world, and, heedless of the same, to go on prayerfully sowing seed which shall yield rich fruit in coming ages.

Friends, if the past has not found us "on bended knee," sowing good seed, let not the future be marked by continued neglect, for if we fail in this respect, we fail to do the work for which we have been called. Let us scatter the seed of "the Word"—"the incorruptible seed", and let us be ever sowing (Eccles. xi. 6), relying on the promise, "They that sow in tears shall reap in joy" Ps. cxxvi. 6), and while the reaping may not be in this life, it will certainly come, for our "works will follow" Rev. xiv. 13).

Go then ever, weeping, sowing for the Master,
Though the loss sustained our spirit often grieves:
When our weeping's over, He will bid us welcome,
We shall come rejoicing, bringing in the sheaves.

Outline of Bible Study.

By the Editor.

CROSSING JORDAN.—Joshua iii.

Illustrative of the Gospel.

- 1. It was a strange way.**
The Israelites did not expect such a strange opening.—Acts xvii. 18-20.
- 2. It was a new way.**
Jordan was never crossed in that way before.—Heb. x. 20.
- 3. It was an easy way.**
No works were needed. No rafts to be constructed. No bridges to be erected.—Eph. ii. 8, 9.
- 4. It was a direct way.**
There was no drifting down with a current. They went *straight* over.—John vi. 47.
- 5. It was a safe way.**
All the people passed clean over.—Jn. x. 28.
- 6. It was a divinely appointed way.**
Joshua did not devise it, nor Israel ask for it.—John iii. 16.
- 7. It was the only way.**
If they had refused to accept it, they could not have crossed Jordan.—Acts iv. 12.

Gems Re-set.

I WOULD not give one moment of heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years.—*Luther*.

CONSOLATION is the dropping of a gentle dew from heaven on the desert hearts beneath; it is one of the choicest gifts of Divine mercy.—*Spurgeon*.

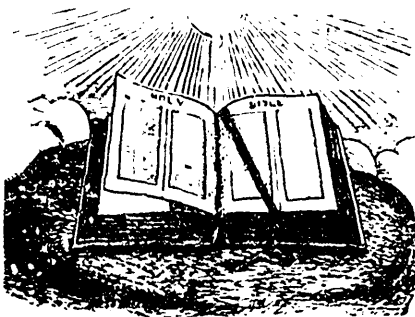
WHAT a wonderful thought—the two growths in a believer. He grows weaker in self, and stronger in Christ. HE must increase: I, the I dwindles away, until at the river it is lost in the waters of death.

"SWEEP a circle seven feet around the Cross, and you take in all that there was of Alfred Cookman." Such was Punshon's estimate of the famous American divine. Friend, how near to the cross are you and your possessions to be found?

Do not put down this paper without settling the question of your salvation. Are you saved now? Do you believe in the Lord Jesus Christ as your Saviour? "He that hath the Son hath life."

The Bible.

By J. Munro Gibson, D.D.



THE fact is, all this talk about the Bible being out of date as a matter of science is so much nonsense. Let us have done with it, and let us ask

how the Bible stands on its own ground. How does it accomplish the object which it sets before it! Is it out of date as a book on sin, or righteousness, or salvation? All other books that have been attempted on these subjects, except those which have drawn their inspiration directly or indirectly from the Scriptures, were either out of date at the time they were produced, or became out-dated in a very few years. The ethical and religious productions of those who made their researches and recorded the results of them apart from the Scriptures, where are they! Where for example, are the moralists and philosophers of Greece and Rome? Their works indeed, are on the shelves of every scholar in Christendom; but in what capacity? As authorities? Not at all; simply as monuments of genius and chapters of intellectual history.

* * * * *

“The path of the Bible is not like that of the infidel production—a steep descent to dark oblivion—but is like the path of those who are justified by its faith, which is as ‘the shining light of day.’ In some old Bible of your grandfather, between the leaves which enclose some cherished passage that had often cheered the old man’s heart, there is perhaps, a little relic of the past—

‘Tis but a little faded flower.’

The colour is gone, but a good deal of the form is still there. You must touch it very tenderly or it will crumble into dust, and be all gone. It abides, after a fashion, as most human things abide; it does not live and abide as Divine things live and abide. But the promise, over against which the little faded flower is lying, not only abides, but lives—lives! It lives in ten thousand hearts as well as in yours, as rich in colour, as fresh in fragrance, as delightful to the soul as ever it was. ‘All flesh is grass, and all goodness thereof is as the flower of the field. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever.’—*Extract from a speech at the Annual Meeting of B. and F. Bible Soc. London.*

EVANGELISTIC ECHOES.

Some time ago a person wrote to the Secretary of the “China Inland Mission,” asking for two or three separate lists of the names of the workers in that cause. The following is an extract from that letter.

“I like sometimes when I can just then do no more, to lay my hand on the list and say, ‘Lord, all these Thy servants and handmaids Thou knowest; be with them, and make them a blessing where they are.’”

Will not our friends do likewise as they read over the items in this column.

We could fill several pages with testimonies of deep interest, showing the blessing which God is giving with the preaching of the Word by Evangelists and Mission Workers. In fact there is, not only a spirit of inquiry abroad, but a spirit of decision, and many are by simple faith entering into life and the possession of all that makes life truly enjoyable. We have been cheered by visits from several Evangelists during the past few weeks, and their reports have led us to praise God.

MR. MARSH, who is laboring with the Canadian Evangelization Society, reports:—“Commenced at Wooler, Dec 12. On reaching the place I found that a work of grace had been going on all the summer, during which time about sixty souls had been brought to Christ. After labouring for nearly a month, some 16 or 18 additional, made a profession, amongst the number a Roman Catholic. I may say that each case of conversion appeared to be very sound and real.

On leaving Wooler, had a few services at Lakefield and had the joy of seeing the fruit of the Mission held in the spring.” Mr. Marsh is now labouring at Apsley.

MR. ALEX. GAY has been labouring in the Province of Quebec for the past three months. He was owned of God in leading many to a knowledge of the truth as it is in Christ Jesus. He returned to Toronto in the latter part of Dec., and after a week’s rest, proceeded to Humber Summit, Ont., where meetings were held for a week. The effect produced by the preaching was marvellous. Scores were convicted and many converted. Humanly speaking, it is to be regretted that a previous arrangement prevented the continuance of these services. Mr. Gay, (accompanied by Mr. Barton, who sings the gospel), is now at Stratford.

MR. JOHN CURRIE, the Scotch Evangelist is preaching the Gospel in Brooklyn, N. Y. He is at present conducting services in connection with Rev. Dr. Pentecost’s Mission Church. Those who know Bro. C. will know that the “sound of the trumpet” will be a certain one.

John Wycliffe.



ON New Year's Eve, five hundred years ago, the spirit of John Wycliffe returned to God who gave it. The life of this the first of English Reformers, included the long and eventful reign of Edward III., (1327-1377). In the latter part of this reign, a successful stand was made against the power of the papacy; and he who was the honored instrument in God's hands of bringing this to pass, and of bringing to light the Word of Truth, which had so long been hidden from the people, was—John Wycliffe. Those who would learn (and all Christians should) of the stirring events of his life, have ample opportunity for so doing, as the quincenary of his death has given to the public several valuable works.

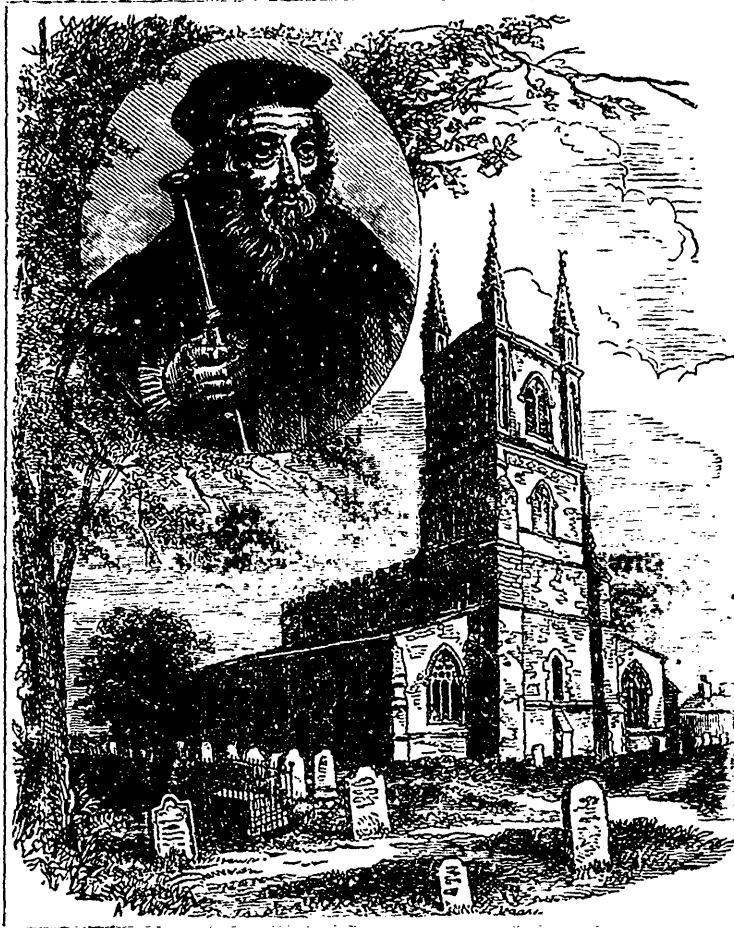
In this article we shall confine ourselves to Wycliffe labors in Bible translation. His idea was to give the whole Bible in the vernacular to the people of England, so that every man in the realm might read in the tongue wherein he was born, the wonderful works of God.

How Wycliffe performed his noble task has been abundantly told in many a treatise on that theme of inexhaustible interest, the English Bible. If there were drawbacks in the execution of the work, it should be remembered that he was the pioneer, and again that, being ignorant

of Hebrew and Greek, he could translate only from the Latin Vulgate. But, indeed, he scarcely needs such apology. For accuracy, perspicuity, and terseness, as well as for frequent and exquisite felicities of expression mingling with the quaint phraseology of other parts, the version may to this day be studied with delight.

The strongest testimony as to his success in introducing the Bible to the common people, is given by his antagonist, Knighton, who writes:—

“Christ delivered His Gospel to the clergy and doctors of the Church, that they might administer to the laity and to weaker persons, according to the state of the times and the wants of men. But this Master John Wycliffe translated it out of Latin into the tongue Anglican—not Anglic! Thus it became of itself vulgar, more open to the laity, and to women, who could read, than it usually is to the clergy, even the most learned and intelligent. In this way the Gospel-pearl is cast a broad and trodden



JOHN WYCLIFFE, AND LUTTERWORTH CHURCH.

under foot of swine; and that which was before precious both to clergy and to laity, is rendered, as it were, the common jest of both.”

Every possible effort was made to hinder its circulation, but still from generation to generation, copies of the proscribed volume were handed down as heirlooms in many an English home, often stealthily circulated from hand to hand; until they were superseded by the invention of printing, and the labors of Tyndale and Coverdale.

Desire the sincere milk of the word, that ye may grow thereby -2 Pe. ii. 2.

It was in the Rectory at Lutterworth that the great work of translating the Bible was performed. Wycliffe was appointed Rector in April, 1374, and he still held the office at the time of his death. Thirty years after his decease, by decree of the Council of Constance, his grave was opened, and his remains removed. These were burnt, and the ashes cast into the adjoining brook named the "Swift;" and Fuller, describing the scene, quaintly but truly says, "This brook conveyed them into Avon, the Avon into the Severn, the Severn into the narrow seas, they into the main ocean; and thus the ashes of Wycliffe were the emblems of his doctrine, which is now dispersed all the world over."

Fruitful.

Isaac sowed in that land, and received in the same year a hundredfold: and the Lord blessed him.

Genesis xxvi. 12.

CHRI^STIAN, may harvests as speedy be thine,
Sunshine and shower as sweetly combine;
That thou in the fair fields open to thee,
Like him, mayest sower and gatherer be:
Scattering broadcast thy seed, far and near,
For a hundredfold reaping in this "the same year."

—WM. HUFF.

Items of Interest.

It is stated that Minnesota has added 800 Sunday Schools to her list since 1879, and that the missionaries of the Sunday School Union have established 600 schools in the State in that time.

One hundred and eighty-four churches developed from Sunday Schools planted and fostered by the American Sunday School Union, last year; and in one hundred and fifty other places the schools resulted in securing preaching, occasionally or steadily.

Some idea of the large field occupied by evangelizing agencies in New York City may be gathered from the following words of a correspondent: "There are 118 evangelical missions where Sunday schools and Gospel meetings are carried on; of these, 45 are housed in church buildings, with a ministry and the Christian ordinances; 54 of them are strictly denominational, and 11 are union or undenominational. Some of the missions have lately gone into buildings in nowise inferior to the best houses of the regular churches.

The Husbandry of the Soul.*

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

THE RESPONSIBILITY OF THE HUSBANDMAN.



THE soul of man may be likened to a piece of ground with great productive capacity. It may bring forth abundantly good or evil. Its juices may go into flower, or weed; into a poison-berry, or a luscious fruit. It is full of force which must act in some direction; and therein lies at once the husbandman's power and peril—his power of getting a crop; his peril of being overrun with weeds.

Now, what I want you first to think about is, your responsibility as the husbandman of your own soul. It is not a hard responsibility—do not think that; for that will make all your soul-culture hard. You would then probably be saying of God, "I knew Thee that Thou wert hard." It is a tender one. God and you have the one interest. Your culture of the soul is for yourself and Him. You and He are one in your life-toil. We are "fellow-workers with God."

Every man must be husbandman to his own soul, and to his own self. He is put into this garden to till it, and to dress it. We cannot let out parts to others; we cannot get others to farm any part of our estate for us: the great Proprietor has given each his work to do "according to his several ability."

Remember, you can never get rid of your relationship to a Lord. The fee-simple of yourself will never pass to you. Those who said, "We will not have this man to reign over us," were obliged to succumb to Him, whether they liked it or not. But we would not speak for a moment of compulsion; we would hardly even hint at it: in this husbandry, God and man are so at one, that the drudgery and slavery of compulsion have no place. All that is for God is for ourselves; all that is for ourselves is for God. The soul, which with its harvest He wants, is precious to Him and to us,—it is *our* soul. It is our great trust. Let us be good to ourselves—good in the best of ways—good in God's way; for a great and certain harvest is awaiting the faithful husbandry of the soul.

* 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.

The Beautiful Damask: or, "There is No Difference.



SOME time ago I had occasion to call at a nobleman's house. On arriving, I was told I had better speak to the housekeeper first, and was shown into her room, where I told my business. I had now to wait a few minutes before I could see the head of the house. Presently I saw a tall housemaid pass into a room

with a quantity of damask, of lily whiteness, of a beautiful pattern, and with an exquisite gloss on the surface. I was surprised to see her throw it in a heap into one corner of the spacious apartment, and take her departure. Soon after another maid came in with another bundle of damask, but of inferior kind; and close behind her followed a maid from the kitchen, with some very dingy-looking and greasy towels, and these were thrown into another corner. Presently a maid came with a bag in her hand, and the finest damask, the more inferior also, the dingy towels and greasy cloths,

were all put into the bag, and then thrown into a van outside, and carried off.

I said to one who was near me, "Did the fine white damask of such exquisite pattern and gloss require to be sent off in that way with the other things? I did not see a speck on it."

"Oh yes," said the maid; "his lordship would not have it on the table even if one tiny spot of grease or stain of any kind could be seen; and though you did not see any, yet there were several here and there."

I was now left alone for a few minutes, and I thought over the incident respecting the damask and the greasy towels. God's Word declares

that we "all have sinned"—that "there is no difference"—and that "he that offendeth in one point is guilty of all." Yet how little this truth is understood or believed! We now and then see people of good education, refined taste and manners, and comely appearance, in whose character, life, or conversation the mere passer-by or looker-on may not detect a stain; yet "the Lord seeth not as man seeth," He "looketh on the heart," and "by Him actions are weighed." It is easy to say that the drunkard, the swearer, the thief, the immoral person, and all other notorious sinners, stand in need of conversion, because

they are very bad people. But the Lord says that the amiable and outwardly religious must also be born again—even persons of such refined taste that they cannot mix with those who are "sinners" around them. These stand in need of the same cleansing as the harlot and profane, the drunkard and the thief.

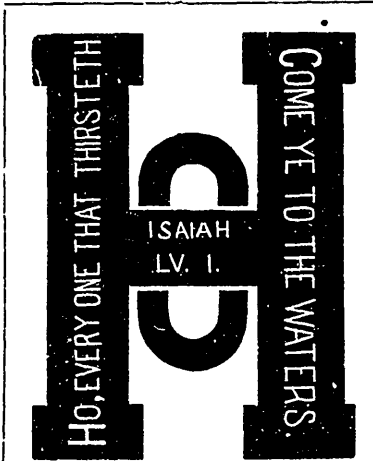
After a time some large baskets were brought in, and when uncovered and their contents placed upon the table, I could see some more of the damask, both of the fine quality and of the coarser, and also a number of towels, all of which had been made clean by the laun-

dress. "The blood of Jesus Christ, God's Son, cleanseth from all sin"—from ten thousand stains of the deepest dye, or from the few stains not seen by men, but by God above. We all need the cleansing alike, or we cannot be found or used in the King's presence. We must be clean and white to be fit for the Master's use.

Sinner, are you born again? Have you received Jesus joyfully? Have you been cleansed with the blood of Jesus? Have you been made willing to renounce all sin? "He that hath the Son hath life; he that hath not the Son of God hath not life, but the wrath of God abideth on him,"—*Drummond Tract.*

THE GOSPEL ALPHABET. No. 8.

He that drinketh of this water shall never Thirst.—Jn. iv. 14.
Give me this water that I Thirst not.—Jn. iv. 15.
They shall not Thirst any more.—Rev. vii. 16.



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 re-
And now I live in Him. [vived,

My soul Thirsteth for God.—Palm xlii. 2.
If any Thirst, let him come to Me.—John vii. 37.
I was Thirsty, . . . ye gave me no drink.—Matt: xxv. 42.

HEIRS WANTED

Heirs of God, and joint-heirs with Christ.—
Rom. viii. 17.

THE ESTATE

Is an inheritance incorruptible, and undefiled, and that fadeth not away—1 Pet. i. 4. It comprises

MANY MANSIONS.

In My Father's house are many mansions.
John xiv. 2. Which occupy the

FINEST SITUATION

And are far removed from all the pollutions of this world, and from all defilements. There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.—Rev. xxi. 27. They are also adorned with

Beautiful Fountains.

The Lamb which is in the midst of the throne shall feed them, and shall lead them into LIVING FOUNTAINS OF WATERS; and God shall wipe away all tears from their eyes.—Rev. vii. 17. Flowing through the estate are

DELIGHTFUL RIVERS.

Such as RIVERS OF PLEASURE.—Psalm xxxvi. 8. In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore.—Psalm xvi. 11. RIVERS OF LIVING WATER.—John vii. 38 I will give unto him that is athirst of the fountain of the water of life freely.—Rev. xxi. 6. All these are

PURCHASED POSSESSIONS

Bought WITH THE PRECIOUS BLOOD OF CHRIST. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish, and without spot.—1 Peter i. 18, 19

NO CLAIMANT REFUSED.

Him that cometh to Me I will in no wise cast out.—John vi. 37 Whosoever believeth in Him shall receive remission of sins.—Acts x. 43. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.—Rev. iii. 20.

THE PUBLIC

Are urged to put in their claim NOW, as no Claims will be received after death; and THIS NIGHT THY SOUL may be REQUIRED OF THEE. In such an hour as ye think not the Son of man cometh. Matt xxiv. 44.

Behold, now is the accepted time; behold, now is the day of salvation.—2 Cor. vi. 2.

The Cyclometer.

WHAT is a cyclometer? It is a small instrument used by bicycle and tri-cycle riders for measuring the distance run. He can thus tell how far he has travelled since his last examination; and if he knows the route, can tell the probable time of his arrival at his destination.

In a spiritual sense we are all travellers along a road we have not traversed before. We shall do well, therefore, to carry with us a spiritual cyclometer, and frequently to use it. After the day's work it were well to ask, "What distance have I run to-day, and along what road have I travelled?"



One all important inquiry which you must settle before proceeding further is this:—*On which road am I travelling?* Settle at once this question:—Is my face set Heavenward? Whither do my footsteps tend—to Heaven or hell? It is a solemn consideration that you must belong to one of the two classes of pilgrims. You are either treading the path that leadeth unto life, or you are following the road that leadeth to destruction.

If on the former, then self-examination will open to you a wide range of inquiry, for we are told to "Examine ourselves."

If on the latter road, we pray you to turn: there is danger ahead. "Turn ye, turn ye, for why will ye die;" and turn at once.

REV. A. M. FINLAYSON.



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