

# MISSION UNION

THE FIELD IS THE WORLD  
an Evangelistic Journal

Vol. 1

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No. 24.

PREACH THE GOSPEL  
TO EVERY CREATURE



THE SEED IS THE WORD

BE NOT WEARY  
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

## The Toronto Mission Union.



HE results which have attended the labors of the brethren engaged in the Mission is clear proof that the work is of the Lord. He has sealed every department of its work with His approval, and the evidences are, that still greater blessing is in store for the workers. Daily the conviction is growing that ere long steps must be taken for widening its sphere of usefulness, and also for adding to the facilities for carrying on its operations.

Large numbers of earnest Christian workers are gathering round the Mission, and God's word is being carefully and prayerfully studied for personal benefit and for practical use. The house to house visitation so faithfully carried on by the Missionary, the Bible Woman and the Lady visitors is accomplishing much for the Master in the arousing of many careless people and leading them to attend the services, and to give heed to the word spoken.

We trust that all who love the Lord Jesus Christ will give this work a place in their thoughts and prayers.

## Visitors.

REV. DR. BROOKES, of St. Louis, recently visited the city, and took part in the services at the Mission Hall. His experience in Gospel work enabled him to make several suggestions which will prove helpful in future arrangements.

Henry Varley, of London, England, held several meetings in Toronto, and his words were blessed to some.

And they shall know that My name is the Lord.—Jer. xvi. 21.

## Our Mission Union,

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## OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

[August 2.] **Elijah meeting Ahab** (1 Kings xviii. 1-18)

"There shall not be dew nor rain these years but according to my word." These terrible words have had full sway for three years and a-half. The third year named in the lesson is the period of the prophet's sojourn with the widow of Zarephath. The six months were spent at the brook Cherith.

1. THE INTERDICT WAS PUT ON THE LAND by Elijah, in Ahab's presence, as the responsible representative of the prevailing idolatry, and it is seemly, and it should be removed in the same way. "Go shew thyself unto Ahab."

### NOH WILL.

The selected incident of the three year's silence. The healing of the widow's son. 1 Ks. xvii. 17-25: thereby (a) the widow's faith in the prophet's mission is confirmed; (b) the prophet's faith in God and His calling is strengthened.

2. ELIJAH AND AHAB HAVE MET. Notice (a) The courage of faith by Elijah. He goes at once to present himself to the king. vs. 2, 17, 18 (b) Three years and a half of warning and reproof to be tested. Hence the commission, "Shew thyself." Be sure of your duty, and you have infinite store of force available in God. See Gen. xxii. 2, 3; Dan. iii. 17, 18.

PICTURE TRUTH AND TEACH CLEARLY the lessons of each utterance. vs. 17, 18. "Art thou here, O troubler of Israel?" A desolate land is behind the implied charge. No conviction or confession of personal sin, or guilt. There is a point where even mercury freezes, and ceases to register the cold. Here is the same fact in moral and personal life—little or no hope of repentance or return to Jehovah.

THE PROPHET'S DIRECT AND SEARCHING REPLY. 2 Chron. xv. 2, 4. "Thou and thy father's house" "God forsaken and Baal followed." Ahab knew the way of escape, but refused.

3 THE INSTRUCTIVE ILLUSTRATION ON THE PROPHET'S MISSION AND THE KING'S LIGHT. *Obadiah*—His fidelity to the king as a servant—His loyalty to God and His faithful ones in the dark day.

[August 9] **The Prophets of Baal.** (1 Kings xviii. 19-29)

We left Elijah and Ahab confronting each other on the slopes of Carmel. Each had charged the other as the immediate cause of Israel's troubles.

### NOW FOR THE EVIDENCE.

Summon the nation as witnesses, and the prophets of the groves, the creatures of Jezebel,—the rousing summons of 1 Kings xvii. 1, comes back with a fierce intensity. The consciousness of the prophet, that he is armed with Divine authority, becomes manifest and sublime. The king accepts the challenge, possibly, in the hope that rain may be granted, or that this weird, wild man may, in the presence of the nation, be worsted. The proclamation is issued. The traditional spot at Carmel and all its surroundings are in sublime harmony. What is proposed to be done? Let the teacher fill his mind with all the details of the occasion, and this will raise his spirit to a powerful conception of the scene.

1. THE APPEAL FROM THE KING TO THE PEOPLE. vs. 21, 22. The single prophet against four hundred and fifty. Obadiah had saved a hundred. Later on we find Micaiah (chap xxii. 28) was faithful in Ahab's reign; but now so far as this occasion is concerned, they are all silenced, hiding in dens and caves—dare not come here—"I only remain exercising the office of the prophet."

2. THE TEST OF THE TRUE AND LIVING GOD. The details of the test are arranged. There is an instructive fitness in the selection. Baal claimed to be the sun god—the source of all life, energy and fruitfulness. Why, then, this drought and death? Let the test be at noon, the time of power. Jehovah had in the past selected fire as the symbol of His presence, and it continued to be so until the day of Pentecost. The people responded, "It is well spoken."

3. THE ATTEMPT MADE TO APPLY THE TEST TO BAAL. vs. 26-29. The frantic and fruitless appeals of Jezebel's priests. Self torture resorted to under Elijah's scornful words. The time must come when the faith of all will be tested. "There was neither voice, nor any to answer, nor any that regarded." vs. 29. Read Prov. i. 24-33.

[August 16.] **The Prophet of the Lord.** (1 Kings xviii. 30-46.)

The prophets of Baal have not only had precedence in these arrangements, but it has been in fairness all that could be desired; and now it is far gone in the afternoon, and there is NO ANSWER.

1. IT IS NOW OUR TIME. COME NEAR UNTO ME. GIVE YOUR BEST ATTENTION. CHALLENGE ALL UNFAIRNESS.

The altar to Jehovah that had been thrown down by Jezebel, is repaired by Elijah. "his is an act of suggestive meaning. The kingdom, though rent in two, is still under covenant obligation to the God of Abraham, Isaac and Jacob. "Twelve stones,"—still twelve tribes, even though Ephraim and Judah vex each other. The new name given Jacob is emphasized (Gen. xxxii. 28). The wrestling of Jacob and the intense earnestness of the prophet, are instructive parallels. All the details for sacrifice are in accordance with the Law (Lev. i. 3-9). Abundance of water was poured on to preclude all possible deception, and render the evidence invulnerable at every point.

2. THE TIME OF PRAYER IS THE CRISIS OF THE DAY. Compare the argument of the prayer with God's reasons for appearing to Moses in another dark period of Hebrew history (Exodus iii. 6)—fire in the bush, and fire on the sacrifice. Note—The supreme desire of the prayer. vs. 37.

3. THE TWO-FOLD ANSWER. *First*,—the answer by fire (vs. 38; Lev. ix. 23, 24) is manifest, indisputable, miraculous, clear to all the people and the prophets. The terrible conclusion—Baal rule and Baal worship is

treason. The law of Jehovah must have free course. Exodus xlii. 20) Justice meted out to the traitor i- mery to the nation. The people have testified—Ahab is powerless—constitutional punishment is meted out. *Second,—answer by rain.* v. 4t. The rain is promised, but prayer must continue to be made, with watching and waiting. Jas. v. 17, 18 The answer by miracle—and nature—first the one, then the other. God is supreme in both.

[ORIGINAL.]

## The Indwelling Spirit.

CELIA DEVINE.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.—1 Cor. iii. 16.

Jesus promised, ere He left us,  
For His everlasting home,  
"If I go away to heaven,  
Then the Comforter will come." (John xvi. 13.)

"With you he shall dwell for ever,  
In your hearts His home shall be ;  
In all truth He comes to guide you, (John xv. 26.)  
He shall testify of Me." (John xv. 26.)

And because we are God's children,  
He, the Spirit of His Son  
Sent into our hearts, that through Him  
We may God "Our Father" own. (Gal. iv. 6.)

In our hearts the Spirit pleadeth  
With our Father, God, in heaven,  
For the sake of Christ our Saviour,  
All our sins may be forgiven. (Romans viii. 26)

And God hears the Spirit's groanings,  
Utterance, He cannot find, (Romans viii. 26.)  
And He answers His petitions,  
For He fully knows His mind. (Rom. viii. 27.)

If we yield ourselves entirely,  
To His guidance here below, (Rom. vi. 13 )  
Hindering not His ministrations,  
We shall all His fulness know. (Eph. iii 19.)

Oh! there is no other blessing  
That God's holy love imparts,  
Like the gift of His own Spirit,  
Dwelling *ever* in our hearts! (2 Cor. iv, 15 )

May He always safely guide us, (Isa. lviii. 11.)  
Till we lay our armour down,  
And we meet our precious Saviour,  
From His hand receive the crown. (Rev. ii, 10.)

**A**T Venice there is a sun-dial which bears the inscription in Latin, "*I count only the hours that are serene.*" The dark and dismal, sad and sullen hours are forgotten, and the others only recorded. And in God's sight only those hours of Christian experience when the soul is open to the shining of His face are worthy of being reckoned. Only the serene hours are counted. Why not have them all serene?

[ORIGINAL.]

## The Secret of Power.

BY GEO. SOLTAU.



ET us turn to 2 Kings ii. The story of Elijah being taken up to heaven. He is accompanied by Elisha, of whom it is said, in chapter iii., "Here is Elisha who poured water on the hands of Elijah." He occupied the place of a menial servant to Elijah; he took the lowest place, and was glad to do so. Now his master walks and talks with him, as with his most intimate friend. He can tell him the great secrets of his heart and life, and thus together, the two pursue their way from Gilgal to Bethel, from Bethel to Jericho, from Jericho to Jordan. It is down hill all the way, and at each stage, Elijah says to Elisha, "Tarry here, I pray thee." But the servant is faithful, so "*they two went on.*" Thus it must be with the true servant of Christ. He must walk and talk with his Master as He leads him down the path of self-renunciation. Nothing around him can divert his mind from the communion he enjoys with his Lord. The beauty of Jericho, the associations of Bethel, the knowledge of the reproach of Egypt rolled away at Gilgal, all are insignificant in comparison with the heart to heart ministry. To hear the voice of Jesus is better far than the knowledge of the great truths intellectually. Having crossed Jordan, Elijah asked Elisha what he could do for him before he was taken from him. He replied, "Let a double portion," or rather let the birth-right portion, "of thy spirit rest on me." Make me thine eldest son. To this, Elijah replied, "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." These were the terms of the blessing. Would anything now divert the eye or mind of Elisha? Whilst ascending the hill-slope on the other side Jordan, would Elisha be concerned either about the view of the surrounding country or the location of the cities, or the windings of the river, or the pastures for flocks? Or would the roughness of the ascent engage his thoughts? No; he would be absorbed in the conversation, and he would be mindful of the terms of the promised blessing; "If thou shalt see me when I am taken from thee." Nothing must eclipse for one moment the view of his master; not for a moment shall his eye be taken off him. "And it came to pass as they still went on and talked," Blessed progress and blessed communion. The communion so be-

guiling the roughness of the way that progress was made, and the progress in no way interfering with the communion, until the chariot of fire separated them, and Elijah was caught away in the whirlwind. As he rose, his mantle fell at the feet of Elisha, who took it, and rent *his own* clothes, as he wrapped himself in Elijah's mantle, and then descended to Jordan, dividing the waters as before, and crossing over. He returned as one who was dead to the world, and alive unto God. He had come back from the mount to resume the work left by the great prophet, to preach the truth to the people, heal their bitter waters, cure their barren land, and otherwise help them; and when they saw him, they said, "The spirit of Elijah doth rest on Elisha."

Our beloved Master would lead us through the Jordan of separation from the world, that we may be dead to the fascination of the things of the world. And cannot we hear Him say, "Ask, and ye shall receive." Let us say with Elisha, give me the birthright portion, "the portion of goods that falleth to me." The humble and obedient servant may claim from the Master the inheritance of a son. Nothing will so please Him as this blessed familiarity of heart, this demand on His grace and wealth. He will not say, "Thou hast asked a hard thing," for "God hath sent forth the Spirit of His Son into our hearts, whereby we cry Abba, Father." But can we receive the blessing of the birthright portion of His Spirit on these terms? "If thou shalt see me," is as true now, as then. A distracted mind will not hold an ascended Lord in view; an eye caught by all the passing vanities and beauties of the world, will be unsteady in its gaze on Him. An eye looking at the ruggedness of the path, and a heart groaning over the hardness of the journey, will not be rapt in that hallowed communion, so that the two can go on and talk. But how much easier we find it, to be discussing difficulties and surroundings, instead of communing with Him! Fix the eye on the risen Lord,— "Looking unto Jesus." Behold Him, and see Him on the right hand of the throne of the Father, that He may dispense the blessings of the throne, that He may empower the watchful and communing servant. Has he not said, "Whatsoever ye shall ask the Father in My name, that will I do." Has He not said, "If any man lack, let Him ask of God." Then we may expect the mantle of our Elijah to fall upon us, and we may take it up and wear it. He said to the disciples, "Tarry in Jerusalem till ye receive the promise of the Father." It was the Holy Spirit of power whom they were to receive; that same Spirit that had enfolded Him and endowed Him with power for His service and ministry. Oh, wonderful equipment for the work He has left to our hands; wonderful mantle of

light and strength! But to lay hold of it, we need to rend our own clothes first. All self-esteem and self-seeking must be put off, and rent in two. No more of our own comeliness, or covering of our own making, no self-righteousness; no power of the natural mind can harmonize with His mantle. Put off all these, and put on the Lord Jesus. How blessedly He has kept the promises He made, for from the throne to which He was lifted by the power of God, He now sends down the same power to lift us up also. It is quite easy to rise by this power. The mantle will fit closely, and cover all our weakness, and the testimony will be the same of us as of Elisha. "The Spirit of Christ doth rest" on the Christian.

In conclusion, let us look at Eph. iii. 20, "Unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." We have not to force this power into ourselves, or try to produce it. If we have received the Holy Spirit, then the power worketh in us, and He who has sent this power, is "able to do exceeding abundantly above all we ask or think." Let us, then, face all our difficulties with this fact, "the power worketh in us." Let us meet all temptation of Satan and sin, with "the power that worketh in us." Let us dare to attempt work for God and to proclaim the Gospel by "the power that worketh in us;" and say with the apostle in Phil. iv. 13, "I can do all things through Christ which strengtheneth me." Let us banish the oft-heard excuse for not serving the Master, "I can't," or "I am not fit," or "I am not accustomed to do this or that;" and say instead, "Here am I, send me." Clinging to the mighty One, and looking unto Jesus, we shall be able for all that He is able, and "His strength shall be made perfect in our weakness."

### Frescoes.

The following inscription is from the walls of a church in Lubeck.

You call Me Master—and you do not ask My will.

You call Me Light—and you see Me not.

You call Me the Road—and follow Me not.

You call Me the Wise—and imitate Me not.

You call Me Life—and you desire Me not.

You call Me Good—and love Me not.

You call Me Rich—and from Me ask nothing.

You call Me Eternal—and yet do not seek Me.

You call Me Merciful—but do not trust in Me.

You call Me Noble—and do not serve Me.

You call Me All-powerful—and do not honor Me.

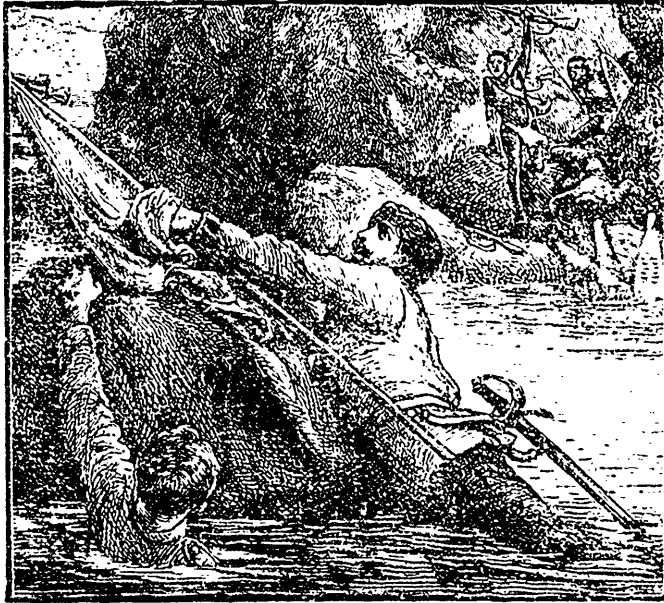
You call Me Just—and do not fear Me.

When I condemn you, therefore blame Me not for it.

[SELECTED.]

## Saving The Colours.

**Y**OUR picture serves to perpetuate a brave act performed during the late war in Africa. After the battle of Isandlana, the colours of the 24th Regiment were missing. What had become of them? Had they fallen into the hands of the enemy? Nay, from that they had been saved through the bravery of Lieut. Melville. He determined to save them, and he did, but lost his own life in the effort. He was pursued by the Zulus till he came to a broad and rapid river. Into this both horse and rider plunged. Anxiety for the flag made him lose the management of his horse when in the middle of the stream. With his precious burden he drifted down the current to a large rock on which another brave officer had landed. Lieut. Higginson tried to help, but both were washed off. In the struggle with the stream the flag was torn from them, and sank, borne down by its heavy fringe, and they beheld it no more. They reached the shore exhausted, and almost lifeless, yet perchance they felt the sacrifice



had not been in vain, for the stream had folded itself lovingly around the treasure; it would rest there, safe from the savage Zulus and from all dishonour which might have come to it. The colors were afterwards recovered, but the brave defenders never knew it, they were overtaken by the enemy and slain. If you had asked them why they had so acted, they would have said, "We simply did our duty." Let each reader do his duty in the same spirit. But no man can in the fullest sense of the word do his duty, until he has accepted Jesus Christ as his Saviour, for to "Fear God and keep His commandments is the whole duty of Man."

Dear friend have you enlisted in the army of the great King? If so, are you willing rather to die than see His flag dishonored. Doubtless had those men lived they would have received the

Victoria cross, or some other special distinction from the hands of their sovereign; but what is that to the approving smile of our gracious King, when He shall one day say to us, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

## The Refiner of Silver.

**S**OME years ago a few ladies, who met together in Dublin to read the Scriptures, and make them the subject of conversation, were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the fuller's soap and the refiner of silver were the same thing, or both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed: "Is there not something remarkable in the expression of the third verse?—'He shall sit as a refiner and purifier of silver.'"

They agreed that possibly it might be so; and one of the ladies promised to call on a silversmith, and report to them what he said on the subject. She went accordingly, and, without telling the object of her errand, begged to know from him the process of refining silver, which

he fully described to her.

"But, sir, said she, "do you sit while the work of refining is going on?"

"Oh, yes, madam," replied the silversmith; "I must sit with my eye steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured."

At once she saw the beauty, and the comfort too, of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace, but he is seated by the side of it. His eye is steadily intent on the work of purifying, and His wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered.

[SELECTED ]

## Birds of Plumage;

OR, ARE YOU CONVERTED!



FRIEND of mine, an African lad, who was once the slave of man as to his body, and of Satan as to his soul; but who has been, in the wonder-working counsels of our God, emancipated from both, and is now doubly a freed man. In the meantime one illustration from his life suggests itself.

One day lately I said, "Robert, what sort of birds have you in your part of Africa?"

"Buds of plumage sir," was the reply.

"What do you mean by 'birds of plumage,' Robert?"

"Well sir, they have *beautiful feathers but no song.*"

"Ah!" said I, "they are just the picture of thousand of so-called Christians; they are 'birds of plumage,' outwardly covered with all the words and deeds that are fair in the sight of man; but have inwardly no 'new song' to glorify God, and exalt Christ and gladden this dark scene."

Reader, are you a "bird of plumage," or a "bird of song?" Have you ever, as a lost, ruined sinner, seen that "all our righteousnesses are as filthy rags" (Isaiah lxiv. 6), and flinging them away, come in your helplessness to Jesus the crucified?

"Naked come to Thee for dress;  
Helpless, look to Thee for grace;  
Vile, I to the fountain fly;  
Wash me, Saviour, or I die!"

If so, you can take up the soul-stirring words of that sweet hymn we often sing—

"He maketh the rebel a priest and a king,  
He hath bought us, and taught us this new song to sing;  
Unto Him who hath loved us, and washed us from sin,  
Unto Him be the glory for ever. Amen."

But if not, oh, may God make you hear His voice, calling as unto Adam in the garden, "Where art thou!" And may you be brought out into His presence to take the lost sinner's place now while there is "blood to cleanse and power to free," rather than have to come forth in that awful time written of in God's Word, and spoke of in this solemn hymn—

"There shall come a night  
Of such wild affright  
And none beside shall know,  
When the heavens shall shake,  
And the wide earth quake,  
In its last and deepest woe.

"What horrors shall roll  
O'er the godless soul

Waked from its death-like sleep;  
Of all hope bereft,  
And to judgment left,  
For ever to wail and weep,

"O worldling! give ear,  
While the saints are near;  
Soon must the tie be riven,  
And men side by side,  
God's hand shall divide,  
As far as hell's depths from heaven."

## Walking Before God.

H. K. WOOD, Glasgow.



IT was the counsel of the All-sufficient Jehovah to Abraham His friend, "Walk before Me, and be thou perfect," or sincere: and when the Psalmist's devotion was greatly quickened, the resolution gushed warm from his heart, "I will walk before the Lord in the land of the living."

A few months ago I noticed a godly husband and wife proceeding to the house of prayer on a Sabbath morning. Before them marched, hand in hand, their eldest children, a little girl and boy. On these little ones the gaze of their father and mother rested with sweet complacency. Ever and anon as occasion required, the former directed them how to shape their course, and he was on the alert continually to shield them from danger. The children were delighted with the thought of the strong arm and watchful eye and tenderly loving heart of their honoured father, following so close behind along with their dear mother. Frequently did they glance back to be refreshed with the beams of affection which rayed from the faces of both their parents, or to ask their way when cross roads were reached. Though very young in years, their steps were buoyant and confident, for they knew that help was at hand, whatever might be their need; and they guided themselves readily and carefully, according to every intimation, however slight, of what was their father's desire.

Such should be your walk before your Father in heaven. Reconciled through the blood of the Lamb, accepted in His righteousness, and become through faith in Him an adopted child and heir of God, you should strive to maintain a happy confidence in Jehovah's fatherly love towards you in Christ. Believing constantly and stedfastly in this love, you will walk with delight before the Lord. It will be no pain, but the highest pleasure to think of Him as ever looking down upon you. You will try to please Him in

Upholding all things by the word of His power.—Heb. i. 3.

every step. You will be unwilling to go anywhere without Him. The least indication of His mind will be watched for and followed eagerly. His love known and believed will make you ready to obey; and obedience rendered will enable you to realize more and more of His love.

**They Say—**

**W**ELL, what if they do? It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a base-

less rumour. Have you any reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included among the "they" who circulate a scandal.

*They say—* Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's sponiard, who thus meanly strikes one whom he dare not openly assail. Are you helping the cowardly attack? If "they" means nobody, then regard the rumour as nothing.

*They say—* Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the individual to have it known? or will any interests of society be promoted by whispering it about? If not, you had better employ time and speech to some more worthy purpose.

*They say—* To whom do they say it? To those who have no business with the affair? To those who cannot help it or mend it, or prevent any unpleasant results? That certainly shows a tattling, scandal-loving spirit that ought to be rebuked.

*They say—* Well, do they say it to him? or are they very careful to whisper it in places where he cannot hear, and to persons who are

known not to be his friends? Would they dare to say to him, as well as about him? No one has a right to say that concerning another which he is not ready to speak in his own ear.

*They say—* Well, suppose it is true. Are you sorry for it? or do you rejoice that a brother has been discovered erring? Oh! pity him if he has fallen into sin, and pray for him that he may be forgiven and restored.

If it should be true, don't spread it abroad to his injury. It will not benefit you, nor him, nor society, to publish his faults. You are as liable to be slandered or err as your brother, and as ye would that he should defend, or excuse, or forgive you, do ye even so to him.—*Selected.*

**THE GOSPEL ALPHABET. No. 21.**

The Lord **UPHOLDETH** the righteous. Psalm xxxvii. 17.  
The Lord **UPHOLDETH** him with His hand. Psalm xxxvii. 24.  
**UPHOLD** me according to Thy word. Psalm cxix. 116.



Uphold me, Saviour, or I fall;  
Oh! reach me out Thy gracious hand;  
Only on Thee for help I call;  
Only by faith in Thee I stand.  
Jesus, I fain would walk in Thee—  
From nature's every path retreat;  
Thou art the Way, my Leader be,  
And set upon the Rock my feet.  
When to the right or left I stray,  
Thy voice behind me may I hear:  
"Return, and walk in Christ, thy Way;  
Fly back to Christ, for sin is near!"

The Lord **UPHOLDETH** all that fall. Psalm cxlv. 14.  
I will **UPHOLD** thee. Isaiah xli.  
Thou **UPHOLDEST** me in mine integrity. Psalm xli. 12.

**Shining.**

**O**UR business is, not to talk about shining, not to have theories about the way of doing it, but by our good works to shine, and so to bear testimony to the Lord. The simple thought meets a thousand difficulties. "I am very poor; my candlestick is tin instead of silver, if I were richer I should be of more use." Let your light shine, "I am feeble in health; half my time is passed within a sick room. My candlestick is a broken one." Let your light shine even if there is no more candlestick than to hold the candle from falling over. "I am very much out of the way—in a very obscure corner; far off from the general eye and observation. I wish I were in a better position." Let your light shine; the Lord knows why he has placed you where you are. Be sure He has a purpose worthy of being accomplished.—*Dr. James Culross.*

EVERY farmer who has tried it knows that work can be accomplished in much less time if it has been carefully planned beforehand. When you go into a field to work, know just what you want to do, then do it.



**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 Saturday night.

**ADDITIONAL MEETINGS HELD IN THE BUILDING.**

SUNDAY—9.30 a.m., Sunday School. 3 p.m., Our Mission Union Bible Class. MONDAY—Bible Training Class. Sewing Society. TUESDAY—Bible and Flower Mission. SATURDAY—5.15 p.m., Prayer Meeting. DAILY—(Sunday excepted) at 9 a.m.:—Day School for children, who (from many causes) are ineligible for public schools.

**MISSION MEETINGS IN AFFILIATION WITH THE UNION.**

A COTTAGE MEETING is held every Tuesday Evening, at 8 o'clock, in the Mission Chapel, Chestnut St., east side, below Agnes St. Good singing.

COTTAGE MEETING at No. 30 St. Patrick's Square, every Monday evening, at 8 o'clock.

SUNDAY SCHOOL AND BIBLE CLASS, at 32 Herrick St. every Sunday at 2.30 p.m. All welcome.

**The Servant's Reward.**

ON the day when the Lord shall pull up the four stakes of your clay tent, and the last grain of sand shall be at the point of falling down in your watch glass, and the Master shall call the servants of His vineyard to give them their hire, you will esteem the bloom of this world's glory like the colours of the rainbow, that no man can put in his purse and treasure. Your labour and pains will then smile upon you. Ah! the feeling of Christ's lambs in private, in catechising, in painful preaching, and fair, honest, and free warning of the flock, is a sufferer's garland. Oh! ten thousand times blessed are they who are honoured of Christ to be faithful and painful in wooing the bride to Christ!—*Rutherford.*

**For Charlie's Sake.**

SOME years ago, in war time," said Mr. Moody, "a well-known Judge, who had interested himself for the welfare of the suffering soldiers, resolved that while a certain case was pending, he would turn away all applicants for charity, that he might devote himself wholly to the duties of his profession.

One day a soldier came into his office, poorly clad, his face bearing the deep lines of suffering. The Judge, pretending not to notice him, continued his work. The soldier tumbled in his pockets for a long time, and then said, in an uncertain, disappointed voice, as though he saw that he was unwelcome, 'I did have a letter for you.' The Judge, acting against the prompting of a warm, generous heart, made no reply. Presently a thin, trembling hand pushed a note along the desk. The Judge raised his face slightly, and was about to say, I have no time for such matters as those,' when he discovered the writing was that of his own son, a soldier in the army. He took up the note. It read in substance:—'Dear Father: the bearer is a soldier, discharged from the hospital. He is going home to die. Assist him in any way you can, for Charlie's sake.'

All the tender emotions of his soul were laid open. He said to a friend afterward, 'I took the soldier to my heart, for Charlie's sake; I let him sleep in Charlie's bed; I clothed him, and supplied him with every comfort, for the sake of my own dear boy.'

My friends, God will never turn the needy away without a blessing, for his dear Son's sake—for Jesus' sake; and a believing prayer, offered in his name, will ever prevail before the throne.'

SOME persons are capable of making great sacrifices, but few are capable of concealing how much the effort has cost them; and it is this concealment that constitutes their value.—*Selected.*

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