

MISSION JOURNAL

THE FIELD IS THE WORLD
A Evangelistic Journal

Vol. 1 SEPTEMBER 5, 1885. No. 26.

PREACH THE GOSPEL



TO EVERY CREATURE



THE SEED IS THE WORD

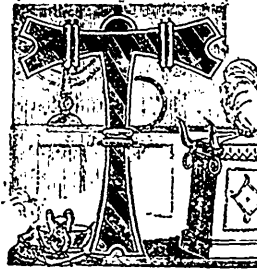
BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

The Influence of One Life.



HE career of Samuel shows us the profound influence of one life. All Israel rallied about him as the common centre. To him all hearts turned for hope and counsel. As long as Samuel lived, men felt that there was no reason for despair. The influence of Samuel was felt from Dan to Beersheba. Everybody knew of him, and everybody listened to what he had to say.

The influence of his life extended even beyond death. Long after he had passed away, he continued to be a vital force in the world.

The influence was due to the fact that people knew that they could trust him. It was not simply because he was a wise man, but because he was pure and good and true. Men felt that Samuel was not living for himself, but for God and his fellow-men. Men believed in his honesty and uprightness. Men felt that in following him they were sure to be in the right track. It was this confidence in him, as a good man and God's servant, which made him a power over all hearts. Would we have any of this power, we must get it as Samuel did. Consecrating ourselves to God, and living holy and true lives, we too will wield a mighty influence while we live, and be longed for when we are gone.

May we, for, and in, and all through life, be so many individual illustrations of St. Paul's seven-fold desire as to "every good work."

May we—1. Be prepared unto every good work," 2. "Be ready to every good work," 3. Be "thoroughly furnished unto all good works." 4. "Abound in every good work." 5. "Being fruitful in every good work." 6. Stablished "in every good word and work." 7. Made "perfect in every good work."—Comp.

I am the resurrection and the Life.—John xi. 25.

Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

Subscription Rates, per year, (post paid).

Single Copy, 50 cts.; Six Copies, \$1.50; Ten Copies, \$3.50; Twenty-five Copies, \$7.50; Fifty Copies, \$12.50; One Hundred Copies, \$22.00; Five Hundred Copies, \$100.00.

All business communications to be addressed, S. R. BRIGGS, Toronto Willard Tract Depository, Toronto, Canada.

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

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

[Sept 6.] **Elijah Translated.** [2 Kings ii. 1-15.]

After the meeting of Elijah and Ahab in the garden of Naboth, the prophet appears in the record only twice, once to Ahaziah who was sick and inquired of Baal-zebub, (2 K. i. 3, 4) then as sending a letter to Jehoram. (2 Chron. xxi. 12) Elisha was called to become a pupil and attendant of Elijah eight years since, and now comes into prominence in this lesson (1 Ks. xix. 19,) Elijah has exercised the office of prophet for sixty years, a long, faithful and eventful ministry, and is to be closed by his being taken up. The faithful man visits the haunts of his stirring life, Gilgal on the west, Bethel and Jericho, where were groups of faithful men, as students of the law.

I. WATCHFULNESS AND FAITHFULNESS EXEMPLIFIED. These two elements of godly character always grow together. Christ's teaching enjoin them (Matt. xxv. 13,) upon his followers, and they must have entered into the experience of Enoch (Gen. v. 24.) The manner of Elijah's departure had been revealed to him, and possibly he had intimated the same to the prophets. Elisha especially seems to have been moved and absorbed with the announcement (*vs* 3-6) Note His petition, (*vs* 9.) A double portion not of the Holy Spirit in our sense, for this is an unbecoming petition to present to one who may be regarded as a dying man "Let a first born son's double portion, (Deut. xxi. 17,) of thy prophetic spirit descend on me." Elisha is a very character to Elijah in Scripture, only once named in the New Testament, while Elijah comes up very often. Watchfulness and fidelity are made conditions of blessing. Both are faithful and watchful in their work and to the Lord, to the end.

II. WATCHFULNESS AND FIDELITY REWARDED. There is marvelous inter-weaving of fact and figure in the record. Whirlwind, Chariot, horses, fire, all expressive of the Divine presence in a pre-eminent degree: A visible proof that this life does not end all, and that this is a fitting close to a signal life—a seal of acceptance. Let the teacher note carefully and intelligently the resemblance between Elijah and Moses. Both fasted forty days; both had visions of God in Horeb; both were sent to rebuke kings; both fore-cast miracles that were to be wrought; both opened heaven; both revenged idolatry; both quenched the thirst of Israel. Moses body was hid, Elijah was translated, both were present at the Transfiguration of Christ. Elisha saw the prophet go up. He had the the prophet's mantle, the prophet's God, Spirit, office and power.

[Sept. 13] **The Shunammite's Son.** [2 Ks. iv. 18-37.]

With this lesson, read 1 K. xvii. 17-24, and Heb. xi. 35. Elisha is attested by God as the Head of the Schools of the prophets as had been Elijah. He took up his permanent abode at Samaria and for nearly sixty years he continued to make his periodical circuits of instructing and arousing the people. Shunem, had been his resting place on these Missionary journeys. Hence the story of our lesson; which is told with great simplicity and beauty.

Its persons, doings, and mental pictures, are numerous, clear, and very instructive.

The prompt, strong, wise, devout, believing, hospitable woman is made glad in becoming a Mother. She may have been animated by the hope of Israel, "In thy seed shall all the nations of the earth be blessed."

The higher our blessings; the deeper our trials, and the more need for testing our Faith, and

THE TESTING OF FAITH IS THE SPIRITUAL ASPECT OF THE LESSON.

The sun-stricken boy has suddenly died on his Mother's knees, she lays him on the prophet's bed. Shuts the door. Lesson.

THE SUBMISSION AND CALMNESS OF FAITH, *vs* 21.

Possibly remembering the story of Elijah and the Widow's son, she loses no time in communicating the death of the boy to the Prophet.

THIS IS THE PROMPTITUDE OF FAITH, *vs* 22-24.

The comparatively indifferent Husband feebly remonstrates with his wife's purpose, but silently and intently she goes on.

THIS IS THE PERSEVERANCE OF FAITH.

"Drive and go forward, slack not thy riding."

THIS IS THE URGENCY OF A TRUE FAITH.

The deep sorrow, and the "eloquent silence" of an appealing heart.

SHEWS THE INTENSITY OF THE WOMAN'S FAITH.

"As the Lord liveth, I will not leave thee." Clinging to the source of blessing, thro' the proved medium of blessing, she had little faith in the staff.

THE PERSISTENCE OF FAITH, 'I will not let thee good.'

THE MOTHER'S FAITH IS REWARDED BY A MANIFESTATION OF THE PROPHETS.

The whole being of the prophet is brought into adapted contact with the end in view. See Jesus at the grave of Lazarus. Jno. xi. 25, 33, 43.

The Lord is magnified by their united faith, 2 K. viii 1-6. **THE TRIUMPHS OF THEIR MUTUAL FAITH, *vs* 36, Luke vii. 15.**

HOW much are you giving for the support of the Gospel? Is the sum as large as that you spend upon the luxuries of life? Take paper and pencil and figure the thing out. If you find, as we dare say you will find, that the indulgence of your appetites and tastes is costing you many times more than your religion, will you not try to rectify this mistake? It is not right to spend so much on carnal pleasures, and so little for Christ, and still claim that you cannot afford to do more for the cause of the Saviour.

“Is it Sprinkled.”



“AND why ask that, my son? Why so anxious about a thing so unimportant?”
“Oh, father, do not speak so! You know how God, by Moses, has commanded the blood to be sprinkled on the lintel and the two side-posts before midnight, else the first-born must die.”

“The Almighty is merciful, my son; and surely we are not Egyptian sinners, that we should be so terribly afraid of a judgment intended only for them.”

“Yes, father, merciful indeed,—wonderfully merciful to choose and spare a people like us, more guilty, it seems to me, than Egypt itself. But then, the mercy is—to provide the blood as the means of deliverance, not to save us without it, much less in contempt of it.”

“Well, then, is not the blood already shed?—and does not that satisfy you? Were you not with me in the afternoon when I slew the lamb, and collected the blood in the basin? Do you call that contempt of it?”

“I know it, father. I saw the blood shed, but is it *sprinkled*?”

“And why so particular about that, my boy? Can you not be satisfied when you know that the blood was rightly shed, at the right time?”

“Oh, father, do not treat me so. Is the blood *sprinkled*? That is the thing for me. If it is not, you know I am the one to suffer for it.”

“Well, really, my child, I am not sure whether this thing, that so concerns you, has been done or not. I hope it has; but I have been so busy with other things, and so many of the neighbours have been in and out talking over matters, that I cannot speak for certain about this sprinkling. Nor can I think, after all, that it matters so much as you seem to fancy.”

“Fancy! What do you mean, father? If God is true, then in an hour or two I shall be dead, unless this thing be really done. Mother!

sister! bring here the lamp, and let us see whether the blood be on the door-post or not. . . . Oh, what is this!—no sign of blood? Yet look again—look all round—on this side—on this—on the lintel. Alas! no—nothing of the blood here!”

“Well, surely, I told the lad to have the thing done, and it seems he has overlooked it. But, since you are so anxious about the matter, I hope the basin may still have the blood in it.”

“Hope, father! and is that the thread on which your first-born's life now hangs? Well, let us put an end to the hoping, and know the worst!”

So they seek for the vessel, and it is found; the hyssop branch is dipped in it—the blood is sprinkled on the door-post. And now the fevered youth can rest, and quietly wait for the appointed hour. The hour arrives—the agent of destruction goes forth—each unsprinkled house is entered. “And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh on his throne, to the first-born of the captive in the dungeon.” And there was a great cry throughout all the land, because “there was not a house where there was not one dead.” But as true as is the sentence of judgment, so true is the word of mercy. To all the blood-sprinkled houses there comes nothing worse than a glorious *passover*. “When I see the blood, I will pass over you,” saith the Lord; “and the plague shall not be upon you to destroy you.” (Exod. xii. 13.)

And now I ask every one who has read thus far, can you suppose such a case, or can you not? Probably not. You can hardly fancy to yourself a father at once so profane and cruel on that terrible night. A son's life was at stake. Not likely, then, that it would be thus recklessly trifled with. But now there is a greater blood that has been shed, even the blood of God's Son; and there is a greater life that is at stake, and that life, reader, is *thy soul's* life of endless well-being. And so I cannot but come, and, with somewhat of the agony of that youth, ask of thee, brother, “*Is it sprinkled?*” This and this only, you know, could avail in the case of that first-born. It was not the shed blood, but the shed blood *sprinkled*, that could save him from the overhanging sword. And so now. The blood has been shed, truly enough, most perfectly and gloriously shed, once and forever, and for all, on Calvary. And there surely enough, has the eye of God seen it; but, has He seen it *on thee*? That is the question. *Is it sprinkled?* It may seem strange, but so it is;—not even the ocean fulness of the Lamb's blood, as overflowing our earth, but only the blood, *as sprinkled on thee*, can save thy soul. Do you say, “The Almighty is merciful. We are not so bad as many. Our Saviour died for us. We hope it is all right, or

that it may turn out so at last. But we are not certain; and who is? We have so much else to think of." And thus they rest. And all the while the blood is not sprinkled; the soul is not saved. The mid-night of death and judgment is on the wing. Any moment the destroyer may start up, sweep along, burst into the house, and then, no more *pass-over* for thee, thou unsprinkled one.

Tell me, then, canst thou rest, knowing for certain, as many do, that the blood is *not sprinkled*, or *not* knowing for certain that it is?

What share, what interest, hast thou in the matter? Is the blood sprinkled, dear reader? That is our question. Come, then, do think of it at last. You cannot suppose it will amount to the same thing in the end, whether it be so or not—whether you hold up before God a sprinkled or unsprinkled head. With the eye of your body you have seen the fact of the blood-shedding on the page of the Bible. But does the eye of the All-seeing see that blood *on thee*? And this is what He asks—He asks thee to come and have it applied to thyself. He asks thee simply and heartily to submit to His justice and His mercy, (Rom. iii. 19-22) and the thing is done BELIEVE AND BE SAVED. Is that too much? Is such a gift not worth taking? (John i. 11, 12.) Had this blood not been shed, where hadst thou been now? If not sprinkled, how much worse is thy case! For "*how shall we escape, if we neglect so great salvation?*" (Heb. ii. 3.)—*Dublin Tract.*

Joseph's Name in Egypt.

IN reading the 41st chapter of Genesis, not a few have wondered at the singular name given to Joseph in Egypt, after he had saved the people from the horrors of famine—the name of "Zaphnath-paaneah." When, in translating the Bible, our English translators came to this word, they saw at once that it was not a Hebrew word, and so without attempting to translate it, they merely transferred it to the pages of our English version, where in verse 45, we read: "And Pharaoh called Joseph's name Zaphnath-paaneah." But through the researches of Rawlinson and others in Egyptian history and language, we find that these words were Egyptian words, and that they mean "The bread of life;" and the wonderful fitness of the name is at once seen when we remember how Joseph had provided food against the years of famine, and so saved the lives of the people. And so in the 42nd verse, the words which in our version are replaced by "Bow the knee," are now found to be Egyptian words, and our translators gave us that expression because it was so commonly used before their own mon-

archs as they might go forth in procession among their subjects. But these words, too, are now found to be Egyptian words, and their meaning is *not* "Bow the knee," but "Rejoice." So that when Joseph rode forth in his chariot, arrayed in fine linen, and with Pharaoh's ring on his hand, and a chain of gold about his neck, the heralds cried before him, "Rejoice, rejoice, for the Bread of Life is coming!" What exquisite beauty, as well as meaning, does this add to the name! And does it not point us, as a type, to the true Bread of Life that came down from Heaven to save men from spiritual famine and death, and so to be the life of the world.—*N. Y. Observer.*

The Names of the Bible.

1. The book we call the Bible is known in our language by a variety of names, TEN IN ALL, each having a peculiar signification.

2. These names may be divided into FIVE CLASSES, according to their derivation:—

(1.) From the mode of REVEALING the truths contained. As these truths were spoken by God, they are called ORACLES. From the Latin *orare*, "to speak."

(2.) From the mode of RECORDING these truths. As they were commanded to be written, they are called SCRIPTURES, from *scribere* "to write."

(3.) From the MATERIAL on which they were written. The writings were recorded on a kind of paper made from layers of the bark of the PAPYRUS reed, called BIBLOS. As ancient books were made from papyrus (whence our English word *paper*), the word *biblos* came to mean *book*, whence our English word BIBLE.

3. From the CHARACTER of the book.

(1.) As it is a book above all other books, it is called THE BIBLE.

(2.) As it is a sacred book, it is called the HOLY BIBLE.

(3.) As the Scriptures are the authorized standard of religion and morals, they are called the CANONICAL SCRIPTURES, from *canon*, "a rule" or "standard."

(4.) Its two great divisions are known by the name of TESTAMENTS, or COVENANTS, because they contain the covenants which God has made with man.

4. From the CONTENTS of the book,

(1.) It is called THE WORD, because it contains what God has spoken.

(2.) It is called THE LAW, because it contains rules for the regulation of life.

(3.) It is called THE LAW AND THE PROPHETS, because it contains, besides the law, the teachings and predictions of inspired men.

F. N. PELOUBET.

Down the Rapids.

HERE is a boat going through the rapids. How its springs tremble, perhaps careens. Now it feels the current. It is lifted, swayed, yet rides on and on, avoids the projecting ledges, and shoots the last foaming, angry swirl in triumph. It is no wonder when you watch the strong hand on the helm, notice the vigilant look, and appreciate the calm, cool bearing that comes only from experience and skill. The explanation of that successful shooting of the rapids is the man at the helm.

How anxiously we watch the course of our youth as they feel the thrill of those impulses taking them out into the world that beckons and calls. The rapids, they must shoot. We know that they must go alone. We feel for them tenderly. We counsel them. We point out snags and shoals and rocks. We must, however, let them make the voyage alone. O for the Pilot that can and will accompany them and safely carry them through! Christ is that pilot. To bring the youth to Christ, to interest them in One who is already interested in them, is our work as teachers and parents. When Christ is aboard we can sleep in peace. How can we be at ease though when any soul we love may feel the pressure of temptation, be driven before the plunging rapids, and Christ far away?—*Selected.*

Salvation.

THE salvation of Christ is perfect. He saves everlastingly, not only the soul, the spiritual part of man, but the body also. We are distinctly taught that the body shall be raised incorruptible and glorified, and, re-united to the soul, shall live forever.

Christ saves from sin. Not only from its penalty and punishment, but from the power, the dominion, and the love of sin.

He saves from evil. Not only from evil itself, but from the dread and fear of it. "There shall no evil happen unto you." He shall be quiet from *fear of evil.*

He saves not only in time, but through eternity. "I give unto them eternal life." "None shall pluck them out of My hand."

He saves all who will come to Him. The offers of salvation are not to a favored few, but to the whole world. "Whosoever will, let him drink the water of life freely." "Ho, every one that thirsteth, come ye to the waters."

"Come unto Me, all ye that are heavy laden, and I will give you rest."

Christ saves fully, freely, willingly, and lovingly. "Without money, and without price."—*F. H. Marr.*

Theatre Going.

I SEE it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if it were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the Church is to imitate the world in order to raise its tone, things have strangely altered since the days when our Lord said, "Come ye out from among them, and touch not the unclean thing." Is Heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theatre for many a year that it

has become too bad for mending, and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at night, while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school for virtue which attracts the harlot and the debauchee.

It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our Church members fall into the habit of frequenting the theatre, we shall soon have them going much further in the direction of vice, and they will lose all relish for the ways of God. Theatre-going, if it becomes general among professing Christians, will soon prove the death of piety.—*C. H. Spurgeon.*



Heart of Christ.

Adopted as "Our Bible Class" Hymn.

Heart of Christ, O cup most golden,
 Brimming with salvation's wine;
 Million souls have been beholden
 Unto thee for life divine.
 Thou art full of blood the purest,
 Love the tenderest and surest;
 Blood is life, and life is love,
 O what wine is there like love.

Heart of Christ, O cup most golden,
 Out of thee the martyrs drank,
 Who for truth in cities olden,
 Spake, nor from the torture shrank.
 Saved they were from traitor's meanness,
 Filled with joys of holy keenness,
 True are they that drink of love,
 O what wine is there like love?

Heart of Christ, O cup most golden,
 Tasting of thy cordial blest,
 Soon the sorrowful are folden
 In a gentle, healthful rest.
 Thou anxieties art easing,
 Pains implacable appeasing;
 Grief is comforted by Love,
 O, what wine is there like love!

A Willing Heart and a Wise Heart.

"Take ye from among you an offering unto the Lord: whosoever is of a *willing* heart let him *bring* it." "And the children of Israel brought a *willing* offering unto the *Lord*, every man and woman, whose heart made them *willing* to *bring*."—Ex. xxxv, 5, 28.

"And every *wise hearted* among you shall come, and *make* all that the *Lord* hath commanded." "Then wrought Bezaleel and Aholiab, every *wise hearted* man in whom the *Lord* put wisdom and understanding, to know how to *work* all manner of work for the service of the sanctuary according to all that the *Lord* had commanded."—Ex. xxxv, 10, xxxvi, 1.



THE difference between a *willing* heart and a *wise* heart appears to be that one is qualified to *give*, and implies devotion, the other is fitted to *work*, and requires divinely given wisdom.

As God expects from each young believer "a *willing heart*," and as to many He has given a "*wise heart*" as well, this chapter (Ex. xxxv.) will furnish us all with much instruction and encouragement.

We find three things connected with the first service here spoken of: first, it must flow from *true devotion*: "a *willing heart*," secondly, it was accepted equally, whether little or much, and thirdly, it was all done "to the *Lord*." Now this service does not flow from *gift* ("wise-hearted" service does); but is within the compass of the little child just saved, or of the aged Christian, of the most uninstructed or the most enlightened

child of God. It does require a *heart for the Lord*.

It may consist in little things or great, giving one tract or a million; contributing some mite towards the fund of a preaching room, or hiring a dozen Gospel halls; giving a cup of cold water, or feeding five thousand. The amount of the gift is not the question, but what is of all importance is *whence it comes* and *whither it goes*. It must proceed from a *willing heart*, and it must be done *to the Lord*, and thus the fragrance of the gift will reach far beyond the recipient, right up into the presence of Him to whom it is done. Think of this, dear young believers, and study well the lessons of this chapter. Surely some timid, retiring souls will be comforted and encouraged when they read of the man who brought his humble offering of shittim wood and goat's hair, and they may be led to consider if there is not some little work they can do for Christ. I am persuaded that none are exempted from this service.—*Grace and Truth*.

Seed—Fruit.

Average Number of Plants Produced from One Ounce of Seed is as Follows:

Asparagus.....	500
Broccoli.....	2,000
Cabbage.....	2,000
Cauliflower	2,000
Celery	3,000
Egg Plant.....	1,000
Endive.....	3,000
Kale ..	2,000
Leek.....	1,000
Lettuce	3,000
Pepper	1,000
Tomato	2,000
Sage.....	1,000
Thyme.....	5,000

Now look into your Bible at the 11th verse of the eight Chapter of Luke, and you get another seed spoken of, "The Seed is the Word of God." Is it a good seed? Does it compare favorably with the above list? Let us turn to Rev. vii. 9, "After this I beheld, and lo a great multitude, WHICH NO MAN COULD NUMBER, of all nations, and kindreds, and tongues stood before the throne, and before the Lamb." What an increase! Friend are you sowing this seed?

ALF. S.

AS the Dead Sea drinks in the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so are we apt to receive daily mercies from God, and still remain insensible to them, unthankful for them.—*Bishop Reynolds*.

In Christ.

From "IN CHRISTO" by J. R. Macduff D.D.

"**D**ID it ever occur to you," says a gifted writer, "to count the number of times in St. Paul's Epistles, in which the phrases 'in Christ,' and its equivalents 'in Him,' and 'in the Lord' are to be found?"

With singular, and very notable iteration, no less indeed than on thirty-three occasions, do the words "IN CHRIST" alone, independent of these equivalents, occur.*

This IN CHRIST is the *cor cordium* of his writings: the key-note,—the one master-chord which vibrates and pulsates through the whole divine symphony; recalling, as an Old Testament parallel, the watchword of the Great Elijah—"Jehovah liveth."

Are his Epistles a temple of living stones? IN CHRIST is the superscription on the portico. Does he speak of running the Christian race? IN CHRIST is the sacred torch he holds aloft in pressing towards the goal, and which he hands down to his successors in all ages. Is the badge assigned to him by the early Church—the sword of conquest entwined with a garland of victory? IN CHRIST, if we can venture to employ a modern term to the acknowledged chief of the spiritual aristocracy, is the heraldic motto encircling it. "Thou hast given a banner," says the Psalmist, "to them that fear thee:"—IN CHRIST was the banner-device of this illustrious champion of the faith. Like a clarion-note, it rises clear and loud above 'the shout and shell of battle.' It was solely in the mystic, but very real significance of the grand spiritual verity therein expressed, that he would

* Besides these our translators in their rendering have occasionally adopted the preposition "through," when it is "in" in the original.

have accepted the otherwise unauthorized 'nimbus' and 'halo' with which the devout painters of early and Mediæval ages cinctured his brow. If, like a second Moses on the Heavenly Mount, his countenance shone, he would allow it to be only with a borrowed, reflected lustre—"the light of the knowledge of the glory of God in" (from) "the face of Jesus Christ." All the above and similar comparisons, indeed, fall short of his own comprehensive epigrammatic utterance—"The life hid with Christ in God" (Col. iii. 3). Well may the gilded lettering gleam on the baldacchino of the Roman Basilica which tradition claims for his tomb—"Mihi, vivere, CHRISTUS est."†

On two other occasions alone are St. Paul's distinguished words used in the New Testament. One of these is in a historical reference to the Apostle, defining the topic of his preaching before Felix. But even that is coupled with an illusion to the familiar phrase, "concerning the faith in CHRIST" (Acts xxiv. 24.) The other occurs in the 1st Epistle of St. Peter (iii. 16.) And may not this latter claim, too, a similar pedigree? Is it not more than probable that, like a strain of music, it may have lingered in the memory of the Apostle of the circumcision, as a relic of the hal- lowed converse en-

joyed more than once with "his beloved Brother Paul": more especially during those never-to-be-forgotten days, when they abode together under the same roof at Jerusalem, and spake together of "the things touching the King" (Gal. i. 18).

† According to the strong and emphatic meaning of the original, he made his 'boast' IN CHRIST. Although rendered by the same in our translation, there are two different words in the Greek, when he speaks in the commencement of Phil. iii. of "rejoicing in the Lord" (ver. 1); and "rejoicing in Christ Jesus" lit, "making our boast in Christ Jesus" (ver. 3), rising in the latter to the more exultant term. It is the same word which is employed in his great Galatian motto-verse—"God forbid that I should glory (or boast), save in the cross of our Lord Jesus Christ" (Gal. vi. 14).

THE GOSPEL ALPHABET. No. 23.

He is Wonderful, Counsellor, the Mighty God, the Ever-
lasting Father, the Prince of Peace. Isa ix. 6.
He is the Son of the Most High God. Mark v. 7.



WHAT wondrous grace in Christ we sec,
Whose riches were divine!
He laid His glory by, that we
May in His glory shine.
Then let our souls be filled with love,
Our mouth with grateful praise,
Till with the ransomed hosts above,
We sweeter anthems raise.

He is the only begotten of the Father.
He is the Lamb of God which taketh away the sin of
the World. John i. 29.



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. Gartsshore, 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 8.00.

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. 20 St. Patrick's Square, every Monday evening, at 8 o'clock.

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

Not Advanced.

AN extreme Moderate in Scotland, preaching for one Dr. Clason, had, after the manner of his sort, spoken much of the greatness of man's moral nature and said nothing whatever about his natural depravity. After the sermon, one of the hearers said to Dr. Clason, "Ye manna got you man to preach omy mair." "Why?" said the Doctor. "He's far back, verra far back in his information, yon man: he disna' ken that Adam's fallen yet."

A Blessed Friend.

Christ is a friend, a friend indeed,
A friend in every time of need,
A friend sincere, devoted, true,
A better friend none ever knew.

A friend in youth, a friend in age,
A friend in life through every stage,
A friend in sickness and in health,
A friend in poverty and wealth.

A friend at home, a friend abroad,
Throughout this rounded earth of God;
A friend at sea, a friend on land,
A friend that's always near at hand.

A friend whose sympathizing heart
In every trouble bears a part;
A friend whose smile lights up the soul,
When clouds of darkness o'er it roll.

When other human friendships die,
Christ is a friend that's always nigh;
With open heart and hand he sheds
His choicest blessings on our heads.

He wipes away the rolling tear
And hushes every rising fear;
He warms us with his gentle breath,
When passing through the night of death.

With finger pointed to the skies
He bids us *there* to fix our eyes,
Where living pleasures e'er flow,
Which none but they that feel them know.

Who would not have this blessed friend,
To guide them to their journey's end?
Who would not trust his loving care,
And feel his presence everywhere?

—Selected.

The Christian Ideal of Life.

GET into your head and your heart the idea of SERVING CHRIST. This is an object which cannot be sought in vain. There is no disappointment here? If we *serve Christ* we must succeed in the best sense: "If any man serve Me, him will My Father honour" (St. John xii. 26.) Get also the idea of GLORIFYING GOD, whether by life or by death. To offer praise is to glorify Him! So is to testify of Him, of His character, His ways, His words, as Jesus did; so is to obey, and so above all is to *die for His name!* ("by what death He should glorify God"). If God be glorified in us, He will also glorify us in Himself, and that ere long! What matters any other glory? (St. John xiii. 31).

—Selected.

THE SECOND COMING OF OUR LORD.

A complete report of the Conference just closed at Niagara. All the addresses revised by the authors.

NOW READY.

Paper Covers.....50 Cts.
Cloth Covers.....75 Cts.

FOR DISTRIBUTION.

PAPER COVERS.

Six Copieseach, 45 Cents.
Twelve Copies..... " 40 Cents.
Twenty-five Copies.. " 35 Cents.
Fifty Copies..... " 30 Cents.
One hundred Copies.. " 25 Cents.

ORDER EARLY as only a limited number has been published.

TRADE SUPPLIED.

S. R. BRIGGS,

Toronto Willard Tract Depository.

WORKS ON SECOND COMING.

Pre-Millennial Essays of the Prophetic Conference.....\$3 75
The Coming Prince. By Robert Anderson, L.L.D..... 2 00
The Reign of Christ on Earth. By Daniel T. Taylor..... 1 75
Coming Events and Present Duties. By Rev. J. C. Kyle, M.A..... 1 25
Maranatha. By Rev. James H. Brookes. Paper, 50c.,.....cloth, 1 25
The Revelation of Jesus Christ. By T. B. Baines..... 1 25
Coming Events and the Coming King. By Rev. E. J. Goodhart..... 1 25
Our Lord's Coming Again, His Appearing and Reign. Six lectures by Thos. Neatby..... 1 00
"Occupy Till I Come." By Rev. A. C. Price, B.A..... 1 00
"Coming." (This little book has been greatly blessed). 15c. per dozen, or per 100..... 1 00
"Our God Shall Come." (Millmay Conference Report, 1878).. 90
The Lord's Coming, Israel and the Church. By Rev. T. B. Baines. 90
The Second Coming of the Lord. By William Kelly..... 90
He Will Come. By Stephen H. Tyng, Jr., D.D. Cloth, \$1.25, reduced to..... 80

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