

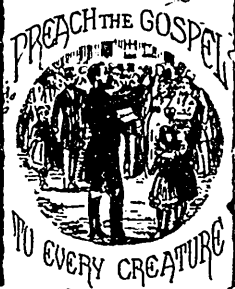
THIS SHALL BE UNTO YOU THE BEGINNING OF MONTHS.—Ex. No. 2.

MISSION UNION

THE FIELD IS THE WORLD

an Evangelistic Journal

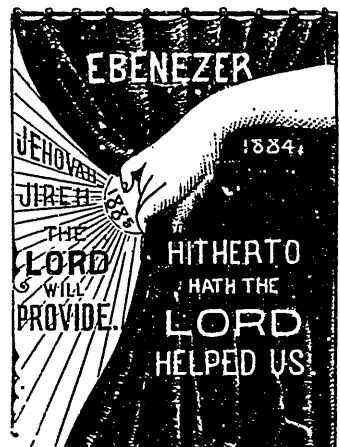
Vol. 1. JANUARY 3, 1885. No. 10.



BE NOT WEARY IN WELL DOING.



Another Year.



AMONG the designs in New Year cards issued a few years ago by an English publishing house, was one which to our mind was most appropriate and expressive. On one side of the card was represented a female figure, standing by the side of a stone tablet on which was carved the events of the past year. In her hand she held a chisel, and at her feet lay the mallet, signifying that her work as Recorder for that year was complete. On the other side of the card was a similar tablet without inscription, but the female figure was

engaged, with mallet and chisel in hand, carving the date of the New Year. The last numeral was completed, and there was about the figure that which led the looker-on to imagine that she was about to turn and ask, "What is the first deed to be inscribed?" The lessons of that card have been forcibly impressed upon our mind during the past week. Another year's record of work has closed. The tablet for 1884 is complete. How much of it is such as shall stand the test of that great day when every man's work shall be tried? The year with its anxieties, its labors, its blessings, its discouragements, its failures has passed. We can alter nothing, we can crase none of the inscriptions. But there is before us an ungraven tablet. Shall it record work performed more in accord with the Divine will, a deeper consecration to the service of Him "who died for us that we which live should not henceforth live unto ourselves," a higher—nobler—truer conception of the magnitude and importance of the work entrusted to us? God grant that it may be so.

Thou art the same, and thy YEARS shall not fail.—Heb. i. 12.

Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

Subscription Rates, per year, (post paid).

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

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

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

Original 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.

[Jan. 4.] **Paul at Troas.** [Acts 20: 2-16.]

We are now entered upon the New Year 1885, and in our Bible Study, we turn from the Old Testament to the New, and to the point in the life of the Apostle Paul dropped in June, confessedly the most suggestive and stimulating life before the world—after that ministry of Jesus, who was its subject, inspiration, and model. Let us anew drink of this spirit, and look for a double portion of this power.

APPROACH TO SUBJECTS

The general subjects of the next six months' Lessons are:—
PAUL'S LAST LABOURS AND SUFFERINGS. Acts 20-28.

We commence in the middle of the Third Missionary Journey; and to proceed intelligently, we must in our study, and in our teaching, recall, repeat and review the vital steps in the Apostle's career.

His Conversion, Acts 9; his Retirement, Gal. 1: 17; his visit to the Apostles, Acts 9: 26-30; his Early Labours, Acts 11; 25, 26; his Recorded Sermon, Acts 13: 16; his Success, Acts 14: Persecution, v. 2; Stoned, v. 19; Preaching, v. 21.

THE GOSPEL PREACHED IN EUROPE. Acts 16.

Troas, Philippi, Thessalonica, Berea, Athens, Acts 17. Corinth, and the eighteen months' labours given to it, Acts 18: 11. These were the populous centres of heathen life; and the consecrated Apostle taught them of JESUS, THE CHRIST of God. Here, we get a glimpse of the power of Christ on Paul.

"That which cometh upon me daily, the care of all the churches." 2 Cor. 11.

WHAT HATH GOD WROUGHT?

When Paul began his labours, Palestine, Syria, and Cilicia formed the boundaries of the spread of the Gospel: now the cords are lengthened into Asia Minor, Macedonia, Illyricum, and Greece.

THE APOSTLE'S RETURN FROM CORINTH TO TROAS.

The closed door at Troas, chap. 16: 8. Now the door is opened into Troas. 2 Cor. 2: 12. Study a parallel full of interest and help.

Jesus, and also Paul, steadfastly set their faces to go to Jerusalem.

Clouds gather around both on their way.

Love and obedience constrain both to press forward—

The one to accomplish Redemption for men.

The other because Redemption is to be proclaimed to men.

SUMMARY.

The aim of primitive preaching, was to give counsel, and impart consolation to discouraged disciples. *v. 2.*

The holiest of heroes incurs the murderous enmity of men, but can foil their purposes by fulfilling his mission for the Lord. *v. 3.*

The truest friendships, and the closest bonds, are formed by united labour in the cause of Christ. *vs. 4-6.*

Christian friendships and bonds are hallowed by fellowship in worship on the Lord's Day, gathered together in one place of one accord and breaking of bread. *v. 7.*

Where nature sinks under its exhausted weakness, grace and Divine power are present to deliver and uphold. *vs. 8-10;* chap. 9: 40; 2 Kings 4: 34.

[Jan. 11] **Paul at Miletus,** [Acts 20: 17-27.]

Ephesus and Paul's Ministry come before us, See chapter 19. This was the metropolis of Proconsular Asia—that portion of Asia under Roman jurisdiction—thirty-six miles from Miletus. For some satisfactory reasons, Paul sends for the Presbyters of Ephesus rather than goes to them. Three years of toil and eventful circumstances in this great seat of licentious idolatry had bound his heart to the Ephesian church. His letter reveals the large views of the Grace of God they were able to receive and appreciate. With this address read his prayer for them, Eph: 3: 14-21. Toiling as a tent maker by day, visiting from house to house by night, shewing and teaching Christ, borne up by love to Christ against hardened hearts, plotting enemies, riotous mobs, headed by Demetrius.

PAUL'S RETROSPECT.

Intense devotion, tied to the Lord as a slave to his master—*vs. 18-19*—with lowliness of mind, tenderness of heart, and depth of purpose.

PAUL'S RECORD.

Faithful to the trust of the Gospei reposed in him, "kept back nothing" (I have not reeved sails), *v. 20.*

Faithful to the necessities of souls whether it was popular or not, distributing to Jews and Gentiles. "Repentance toward God, and faith toward Christ," *v. 21.*

PAUL'S RESOLVE.

To go forward in the face of trials.

To go forward in the strength of Christ.

To go forward, even if death be the issue.

And thus go in triumph. Let us read and re-read this Lesson, not merely know the language and thought, but really appropriate its spirit, feeling that if souls perish it is not without warning.

"Our New Year's Gift."

WITH this issue we present our subscribers with an illustrated 4p. supplement bearing the above title. This "Gift" would prove serviceable for distribution in S. Schools or in Mission Work. With a view to making its usefulness as wide spread as possible, we have fixed the prices at a low figure, viz., per doz. 15 cents; per 100, 50 cents; per 1000 \$3.75. Send orders soon.

[ORIGINAL.]

"Only a Line Left Out."

By the Editor.

WHILE passing along a street in Montreal, some few years ago, I overheard a young man remark to his companion, "Oh it was not much! It was only a line left out." The words started a train of thought.

"It was not much," yet whatever it was, it was evidently something which had caused annoyance or inconvenience, else, why should the young man now make it a subject of conversation with his companion? It was evident that while he was inclined to think it a trifle, others took a different view of the matter.

Again, he said "It was *only* a line left out." Only—not much to talk about—only one line. My

memory went back to a scene at a polling place during a municipal election. The contest was a close one. A keen party man came up to the poll and asked for his ticket. "What is your name?" "John Blank." "Where do you reside?" "No. 9 — Street." A pause,—while the clerks look down the list of voters. "No such name here." "Oh, it must be, I have resided here for years, and have voted in every election." "Can't help it, we have no such name." It was no use arguing. There were the books, and the name of John Blank was not there. "It was

not much, only a line left out," but that man could not vote.

Again, another illustration. A friend of mine received a check in payment of an account. He was much in need of the money, and the receipt of the check was hailed with pleasure. He laid it on his desk, and proceeded to make up his deposit form, when, lo! a glance at the check revealed the fact that there was no signature. He called a lad, and bid him haste to the merchant's office and secure the signature. In a few

minutes the lad returned, saying, "Mr. — has gone, and will not return to-day." It was not very much, *only a line left out*, yet it resulted in a protested note, additional expense and much annoyance.

But these were only temporary inconveniences. The citizen could see that his name was properly enrolled before the next election should take place. The merchant could

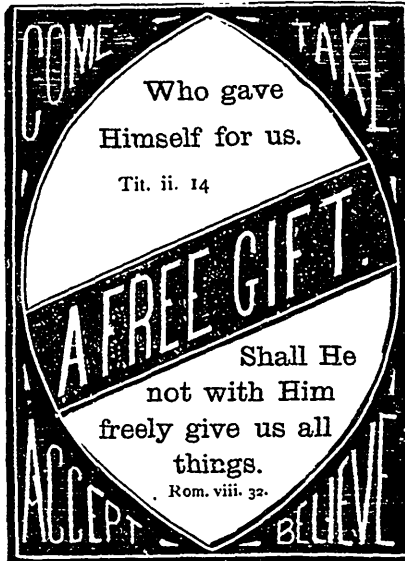
THE GREAT CHRISTMAS GIFT.

God so loved the world that He **GAVE** His only begotten Son, that who soever believeth in Him should not perish but have everlasting life.

John iii. 16.

The wages of sin is death; but the **GIFT** of GOD is Eternal life through Jesus Christ our Lord.

Rom. vi. 23.



I **GIVE** unto them Eternal life; and they shall never perish, neither shall any pluck them out of my hand.

John x. 28.

This is the record, that God hath **GIVEN** to us Eternal life and this life

is in His Son.

1 John v. 11.

**READER! HAVE YOU EVER SAID,
"Thanks be unto God for His unspeakable Gift."**

make explanation which would free him from permanent difficulty at the bank. In other words, the wrong might be put right.

But, dear reader, remember there is a time when the omission of a name will result in irretrievable loss. Look at what the Word of God says:—

And whosoever was not found written in the book of life was cast into the lake of fire.— Rev. xx. 15.

Only a line left out. Is it much? Why it means a soul shut out from God—forever shut

cut. No remedy. A blank line forever blank. A lost soul forever lost. There is no appeal which can secure the entry of a name in *that* day. But hark to the Gospel news. **To-day** is the day of Salvation. **Now**,—this moment—your name may be placed there. The line may be filled. The prize secured. Nay, more, God appeals to you to come and secure its registration. He says "Why will ye die." Remember *it is your own fault if you do*. For "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life."—John iii. 16.

The High Priest.

By George Soltau.

[ORIGINAL.]

WE have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Heb. iv. 15. The work of the High Priest in the old Mosaic times was awfully solemn. On him rested the sole responsibility of making atonement

once a year for the sins of the people; of daily ministering before the Lord in the matters of the Brazen Altar, Golden Incense Altar, Candlestick, and Shew-bread Table Failure on his part to properly attend to all the details as laid down by God Himself, would involve himself and the whole nation in ruin. He must never be asleep when the claims of the service of God demanded him. He must always be at the call of any and every Israelite who needed cleansing, or mercy through a sacrifice. Ceaseless in his work, untiring in his energy, full of a deep sympathy for his fellow men, and full of that deep knowledge of what God required, he needed to be a man above all others fit for the post to which God had called him. In the discharge of his every day duties he wore a beautiful set of garments, known as "The



Garments of Glory and Beauty." They consisted of an under-ephod of fine linen, beautifully embroidered, and a Girdle. Over this a Blue Robe, fringed with Golden Bells and Pomegranates. Above this robe, a short Tunic or Ephod, embroidered in blue, purple and scarlet, similar in pattern to the work of the Veil and Door Curtain of the Tabernacle. This Ephod was fastened by the "Curious Girdle," of the same material. On his shoulders were two massive Onyx stones, set in gold, with the names of the twelve tribes engraven in the order of their birth; and fastened to them by chains of gold was the Breastplate, a framework of solid gold, in which were set twelve precious stones, of various hues and brilliancy, containing the names of the twelve tribes in the order of their march. Behind the Breastplate was a bag, in which were placed the mysterious Urim and Thummim. By means of these, questions were asked of God, and answered. On his head he wore a Mitre, of fine linen, with a plate of gold fastened in the centre by a blue riband, engraven with the words, "Holiness to the Lord."

In Exodus xxviii., where this dress is described, we find that the High Priest was to bear four things before the Lord continually. In verse 12: He was to bear the names of the people on his shoulders. All their weakness was to be linked to his strength before the Lord. Verse 29: On the Breastplate of Judgment, he was to bear their names on his heart. Their sinfulness and forgetfulness linked to his affectionate remembrance of them before the Lord. Verse 30: He was to bear the judgment of the children of Israel upon his heart before the Lord,—that is, he was responsible always to put away sin by sacrifice. Verse 38: He was to bear the iniquity of their holy things. He would intercede for them with God, that their holy things, impure and imperfect in themselves, might nevertheless be acceptable, because presented by him.

How beautifully we learn of the character and work of Jesus from all these facts. How intimately He knows the requirements of God's holiness, and also the full need of our hearts on account of sin. How wonderful has been, and still is, His patience, untiring His zeal and energy. "He that keepeth thee will not slumber." At all hours, ready to help; in all troubles, able to help. Our weakness is to be only a stronger plea for His strength. Our coldness of heart is to bring out all the more the warm love of His heart. Our imperfection will shew forth His perfections of grace and power for us. Therefore, we may come boldly to the throne of grace, at all times through our Great High Priest, Jesus the Son of God, who has passed into the heavens for us.

The YEARS of the wicked shall be shortened.—Prov x. 17.

The Broad and the Narrow Way.*

Matthew vii. 13, 14.

THIS picture does not really need any explanation, inasmuch as for the most part that which is to be brought home to the conscience of, and made to be important to the beholder, is presented in the plainest possible manner.

We notice that the people standing on the common entrance ground, be they old or young, men or women, be they of the nobility, the middle classes, or the peasantry, are preparing to take their way either in one direction or the other: but before doing so they turn to the wooden finger-post standing in the middle. The fingers point—one towards an open and very narrow gate and bears the inscription, "*Life and Salvation*;" the other towards a beautiful, wide-open gate, and bears the inscription, "*Death and Damnation*." The large open Bible at the foot of the finger-

post, shows the following texts: John v. 39; 2 Tim. iii. 16, 17.

The preacher would fain induce all to choose the narrow way; and he appears to have brought some to serious thought, among others a young man with a burden on his back, who sinks down on a seat, and utters the words of Psalm xxxviii. 4. But he is comforted by Matt. xi. 28, and

John vi. 37. But the greater part, particularly the rich and respectable, turn to the showy gate on the left; and here the two ways separate.

THE BROAD WAY.

So wide that with boots and spurs, coach and horses, one can enter. Bacchus and Venus adorn the gate posts.

Revelry on the one hand, and Harlotry on the other, are the first scenes inside the gate. The way is smooth and level, and as we journey we pass the theatre and the



gambling house. We see—Cruelty to animals, Pocket picking, Brawling, Pride, Lotteries, Taverns, Murder, and in the distance we have War, Sabbath-breaking Railroads, etc., while the back-ground shews the destruction of cities, the falling towers of which, loom forth in the light of the lake of fire, over which hang dark clouds filled with figures of demons, etc. With fearful

* For the cut which illustrates this article we are indebted to Messrs. Morgan & Scott, of London, Eng. A large roll picture (of which this is a copy), and a 16-page pamphlet fully describing the same, is published by them, and may be purchased at the Willard Tract Depository, Toronto. Price 35 cts.

truthfulness, and in a manner exceeding all expectation, are fulfilled the words of this verse learnt by our children :—

"The path of vice at first is smooth,
A broad way through fair meadows,
But leaeth soon to danger,
Then ends in night and bitter woe!"

THE NARROW WAY.

The gate is so narrow that no burden can be taken in. Inside the gate is the fountain of living waters at the foot of Calvary. A church offers a friendly sanctuary. The narrow way now begins. There are but few on the road, and the steep path presents but few inducements to travel it. But having fairly entered, and passed the first difficulties, the way becomes easier and the attractions greater. We see men engaged in feeding the hungry, giving drink to the thirsty, entertaining strangers, clothing the naked, visiting and attending the sick, caring for orphans.

If there be still HIGHER MOUNTAINS to climb and new difficulties to overcome, yet he draws nearer the glorious goal, and can of a truth say of himself, "For to me to live is Christ, and to die is gain." A RAINBOW, as a symbol of peace, now appears, and in the clouds we see PALM-BRANCHES, emblems of victory. A BRIDGE leads to one of the TWELVE BRIGHT PEARLY GATES OF "the HEAVENLY JERUSALEM, over which an EXALTED ANGEL majestically keeps watch. In the middle of the city rises MOUNT ZION, on which Christ stands in the form of a LAMB, who, as the sun of the spiritual world, sends forth RAYS OF GLORY. How true are the words of the hymn—

"The path of life at first is steep,
Shows naught for us but pain and trial;
But further on it leads to joy,
Then ends in rapturous delight!"

Reader, which road are you travelling? Note the "all-seeing eye" in the centre of the sky. God's eye is upon you. He sees all,—and sees from the beginning to the end. What does He see in your life? Will you not commence the New Year by entering the Narrow Way.

A MAN said at a recent noon prayer meeting: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength" (Isaiah 26: 4), was the only verse of the Bible I ever read before I opened that precious Book to read it regularly for myself on my conversion to Christ. Six years ago, when I was at sea, I got a little bit of paper with this text printed on it, and read it without thinking much about it, but it stuck to me, and I became anxious to read the rest of the chapter. Finding a Bible, I read and read till I saw that Jesus had died for me, and I just laid myself down at His feet, and He has kept me ever since then in safety and peace."

[ORIGINAL.]

Two Reasons Why God Witholds the Blessing.



HAVE been much concerned lately about the want of success in our churches, and the following are as I take it, the most important of the reasons of such comparative failure.

I.—"We do not look for or expect results; we are cold and dead in our prayers; we do not ask believing we shall receive." Now let us look at a few passages. "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please: and it shall prosper in the thing whereunto I sent it." (Isaiah lv. 11). Now this is a promise of God, and God always keeps His word; so that where the Word is faithfully proclaimed there will be results, whether we believe it or not, but by disbelieving it we lose the blessing to our own souls; for I know not how it is with others, but to me, when I see a soul converted to God, it fills me with such joy that I cannot help praising God all day, and praise is good for the soul.

"If ye shall ask anything in my name, I will do it." (John xiv. 14). "Delight thyself also in Jehovah; and He shall give thee the desires of thy heart. (Psalm xxxvii. 4). These are also promises and God is waiting to fulfil them, but we persist in hindering his work by our unbelief. "Take heed brethren lest there be in any of you an evil heart of unbelief."

II.—"We are always ready to take money for the cause of Christ from those who are its enemies." Under this heading comes Concerts, Theatricals, Bazars, Garden Parties, and Bran Pies. The people that get them up say they are working for the church, and if that be so, I am very glad I am working for Christ and not for the church, for I know that He will never ask me to do a thing so unholy and wicked to obtain such money for His cause. "Thus saith the Lord God, every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, I Jehovah will answer him that cometh according to the multitude of his idols." (Ezekiel xiv. 4). O let us all remove the stumblingblock whatever it be, and let us set up an Idol in our hearts; but let that Idol be Jesus. Blessed be God He will answer us according to His riches in glory by Christ Jesus.

H. C. S.

Thou crownest the YEAR with thy goodness.—Ps. lxxv. 11.

The Time to Seek.

[ORIGINAL.]

IT IS TIME TO SEEK THE LORD—Hosca x. 12.



FRESH from the Throne, so early in this new year, comes this startling message! It is sent to you, dear friend.

It is **TIME** to seek the Lord! Just now! Not another day, not a later hour, but *now* is the time in which God wishes to save you.

Are you willing to seek His free salvation *now*? Will you not come now to Christ to knock for admission into His kingdom,—His family? Oh! friend, it is **TIME** to seek the Lord.

Your *sins* shall not hinder you from seeking the Lord. They are your cause for coming. Hear ye Him! "I, even I, am He that blot-teth out thy trans-gressions for Mine own sake, and will not remember thy sins." Isa. xliii. 25.

It is time to **SEEK THE LORD**. You have been seeking *friends*, now it is time to seek the Lord, whose friend-ship is so sweet and satisfying to the friendless soul; He is the only constant, abiding Friend, all-powerful to aid, ever filled with loving-kindness for those

who are made nigh to Him by the blood of Christ. He seeks your friendship, *even yours*.

Hitherto you have been seeking popularity: know that popularity with the world is variance with God. Be at peace with the Lord of all the earth. "In His favor is *life*," and that precious life is life-everlasting! You have been seeking wealth. Now, "it is time to seek *the Lord*." No amount of wealth is wealth without the Lord. Seek *His face*. In possession of *Him* you possess all things. Seek to become a *son* of God, and you shall become joint-heir with Christ of all the wealth of Heaven.

SEEK THE LORD! Oh! let this Royal Com-

mandment enter your ears, your heart and home, and let His great love constrain you to obey the Heavenly voice. Seek Him now, dear friend.

IT IS TIME TO SEEK THE LORD.

M. H. SCOTT.

Ashamed of Self.

REMEMBER hearing of a young convert who got up to say something for Christ in the open air. Not being accustomed to speak, he stammered a good deal at first, when an infidel came along and shouted out: "Young

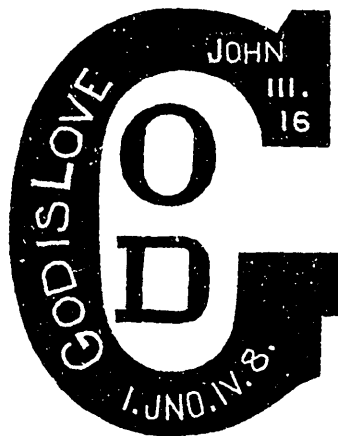
man, you ought to be ashamed of yourself, standing and talking like that." "Well," the young man replied, "I'm ashamed of myself, but I'm not ashamed of Christ." That was a good answer

Hedley Vicars took a very good way when he laid down his open Bible on the mes-s-table, and when his brother officers began to laugh and joke at it, he began to defend it.

I had a conver-tion some time ago with a man in America, and we talked about con-fessing Christ. "Well," he said, "I must go home and confess Christ to-night." When he got home he couldn't help feel-

THE GOSPEL ALPHABET. No. 7.

I have Loved thee with an everlasting Love.—Jer. xxxi. 3.
Behold, what manner of Love the Father hath bestowed.
God so loved the world that He gave His only begotten Son.—John iii. 16.



God loved the world of sinners: lost
And ruined by the fall;
Salvation full, at highest cost,
He offers free to all.

Oh, 'twas love, 'twas wondrous love!
The love of God to me;
It brought my Saviour from above,
To die on Calvary.

Love brings the glorious fulness in,
And to His saints makes known
The blessed rest from inbred sin,
Through faith in Christ alone.

The fruit of the Spirit is Love.—Gal. v. 22.
Love one another, for Love is of God.—1 John iv. 7.
Keep yourselves in the Love of God.—John 21.

ing a little timid, and his wife said, "What's the trouble?" He had made up his mind it would be good to begin by erecting a family altar. Next morning he got up half an hour earlier and called for his family, and, taking his Bible, he read a bit, and when he got down to pray he couldn't make a long prayer, but God blessed him, and his whole family were soon converted.

The fact is, man wants his own way, and God would teach him that He must take his will. When a man gives up his will and says, "Lord, I take thee to be my Prophet, Priest, and King," then he learns to confess Christ.—D. L. Moody.



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. Galtshore, P.O. Box 706.
 TREASURER: Alex. Sampson, 28 Scott Street.

MISSION UNION HALL,
 College St., Cor. Emma St.
GOSPEL SERVICES
 EVERY NIGHT.

Services each evening (except Sunday) at 8 o'clock. Sunday service at 7:30.
 The hour has been changed from 8:30 at the suggestion of ministers attending a recent business meeting.
 SUNDAY evenings, at 7:10, Children's Service.

ADDITIONAL MEETING HELD IN THE BUILDING.

SUNDAY—9:30 a.m., Sunday School.
 3:00 p.m., Our Mission Union Bible Class.
 MONDAY—Young Men's Society.
 Sewing Society.
 TUESDAY—Bible and Flower Mission.
 THURSDAY—5:15 p.m., Prayer Meeting.
 DAILY (Sunday excepted) at 9 a.m.—Day School for children, who (from many causes) are ineligible for public schools.

The Union Committee meets first Monday of each month, at 8 p.m.

MISSION MEETINGS
 IN AFFILIATION WITH THE UNION.

A COTTAGE MEETING is held every Tuesday Evening, at 8 o'clock, in McBride's Hall, north-east corner of Elizabeth and Edward Sts. Good singing.
 COTTAGE MEETING at No. 20 St. Patrick's Square, every Monday evening, at 8 o'clock.
 BIBLE CLASS, for men and women, at 32 Herick St. every Sunday at 3:30 p.m. All welcome.

DENOMINATIONAL MISSIONS.

ST. MARK'S (Pres.) CH. MISSION.—Temple and Adelaide Sts. Sunday, 7 p.m., and Thursday, 8 p.m. S. School and B. Class, 3 p.m.
 SOMERVILLE, Missionary CENTRAL PRES. CH. MISSION.—44 William St. Sunday, 7 p.m.; Thursday, 8 p.m.
 I. GORFORTH, Missionary.
 KNOX CH. (Pres.) MISSION—Duchess St. Sunday, 7 p.m.; Thursday, 8 p.m. J. ARNO, Missionary.
 CHURCH OF THE ASCENSION (Episcopal) COTTAGE MEETING, Cor. York and Richmond Sts., Friday evenings. Song service at 7:30, Regular service at 8.

Donations to Mission Union Fund
 Received since last acknowledgment.
 Our Bible Class, \$10.50; K. Bros., \$6; Mrs. P., \$1; H. O'B., \$50.

"I'll Never Sweep Another Crossing."

A POOR man was one day sweeping a crossing on one of the streets of Dublin. A lawyer, came up and said, "Is your name so-and-so?" "Yes."
 "Had you a friend called S—, who lived in T—, in America?"
 "Yes." "Well, I have come out to find you, and to tell you that this friend of yours has died, and left you ten thousand pounds, which you can get at once!"

The poor man was greatly astonished. He could scarcely believe it true, it was so good. He asked some questions. At length he came to see it was really true. *He was worth ten thousand pounds.* He lifted up his broom, flung it as far away along the street as he could, and said, "I'll never sweep another crossing."



Thus it is with the sinner. When he gets a full pardon of all his sins, he cares little about theatres, and dances, and songs. He has got something better; and he flings away the broom.

O unconverted reader! God offers to you at this moment, without money or price, the pardon of all your sins, a new heart, victory over your besetting sins, with joys and pleasures unspeakable and full of glory. "Whosoever will, let him take the water of life freely," Rev. xxii, 17. O don't refuse the precious gift God offers you. Don't think this too easy a way to be saved. It is easy for you, but it was not easy for Christ. He redeemed us with a great price, even with his precious blood.



"OUR MISSION UNION."

As an encouragement to our friends to aid us in increasing our subscription list, we make the following

Special Offer

FOR ONE MONTH.

1. All New Subscribers will receive the paper to end of 1885, for 50 cts.; also a 36-page copy of the **VERBATIM REPORT**

Of the addresses delivered at the **Moody Convention.**

Toronto, Dec. 2 to 4, 1884.

2. Two Subscriptions and \$1, you can have your choice of anything from the Depository, to the value of 25 cts.
3. Four Subscriptions and \$2, you can have your choice of anything from the Depository, to the value of 50 cts.
4. Eight Subscriptions and \$4, you can have a Bagster Bible, value \$1, or anything from the Depository, to the value of \$1.
5. Twenty Subscriptions and \$10, you can have anything from the Depository, to the value of \$3.

Catalogues will be sent free, so that parties may make choice of the premiums they prefer.

Remember this Special Offer is only open for one month.

S. F. BRIGGS,
 Toronto Willard Tract Depository.