

MISSION JOURNAL

THE FIELD IS THE WORLD

an Evangelistic Journal

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No. 25.

PREACH THE GOSPEL



TO EVERY CREATURE



THE SEED IS THE WORD

BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

The Uncertainty of Life.



IT is seldom we take up one of the Daily papers without reading the account of one or more of our fellow beings having been suddenly called from time to eternity. Railway Collision, Disasters at Sea, Accidents on the public streets, Murders,—all these are contributing their quota toward removing men from their sphere of active labors into the eternal world. But aside from these, the insidious workings of disease are evidenced in the sudden deaths recorded. And, after all, we hear of but a tithe of these events. Here and there a prominent personage or, one less prominent, removed under some special circumstances, has public attention called to his removal, and then the reader lays the paper aside, and dismisses all thought as to who may be the next.

Friend, are you prepared for this change, should it come to you? Remember that at best your time is short. Have you ever given a thought to the subject? We ask you to note the following calculation, based on the probabilities of death:—"I suppose myself to behold here a congregation of 2,000 souls. In the course of one year 66 of them will die. In ten years 588 will have died. In twenty years 1,078 will be gone. In thirty years 1,477 will be no more. In forty years 1,744 will be in eternity. In fifty years 1,922 will be dead. Only 78 left in the land of the living! What a picture of the probabilities of life. Would that this picture were as efficacious as it is appalling! My friends, your days are fast numbering. The sands in your glass of life are fast falling. For you the shroud is nearing; for you the bed of death is spread! Your seat here will soon be vacant, and the ear that now listens to me will be sealed up till the trump of the archangel shall awake the dead. Death is certain. Life is uncertain. 'To-day, if ye will hear his voice, harden not your hearts.' To-morrow may be too late to hear."

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 23.] **Elijah at Horeb** [1 Ks. xix 1-18.]

The moral victory at Carmel produced high hopes in the bosom of the prophet, that idolatry was overthrown. Ahab hastened to report to Jezebel the terrible discomfiture of Baal. Elijah waited outside of the city to see what the result would be (2). No repentance or misgiving—rather purposes of revenge and execution. Elijah saw, arose, and went for his life—not stopping until he reached Beersheba, ninety-five miles the servant going no further, but the prophet proceeds a day's journey into the wilderness, out of reach of both Ahab and Jehoshaphat, who had formed an alliance. The prophet is thoroughly exhausted, and discouraged (2, 4).

SOME OF THE CAUSES OF DISCOURAGEMENT.

1. Great reaction after the high excitement at Carmel.
 2. Great exhaustion, from expenditure of nervous energy.
 3. Great loneliness, from lack of human sympathy.
 4. Enforced inactivity, and perplexity as to the course of duty.
 5. Thrown off his guard, after the signal success.
- These causes still operate on the faithful workers, and they become discouraged.

THE CURE FOR DISCOURAGEMENTS OF SUCH A CHARACTER.

I. REFRESHMENT AND REST. 2s. 5, 6, 7; Heb. i. 14. Horeb is reached in the course of his journey. Meditation, guidance and strength are given in the way.

II. GET A CLEARER INSIGHT INTO GOD'S METHOD OF working moral changes. The prophet is three hundred miles from Carmel and its stirring memories, and secluded in a cave. "What doest thou here, Elijah?" is the searching enquiry of God. In the answer we have a confession of deep interest in the cause of God in Israel, and a fourfold accusation against Israel and the progress of their sin. They have—1. Forsaken thy covenant; 2. Thrown down Thine altars; 3. Slain Thy prophets; 4. They seek my life.

III. GET OUT OF THE CAVE. Come into the full light. Ex. xxxiii. 18; xxiv. 7. The cave of secret sin—the cave of despondency—the cave of murmuring. God is not mainly in the dazzling displays of power, or in the stirring scenes of Carmel, but in the more silent, hidden working of pervading forces. This conspicuously true of—1. God in nature; 2. God in history; 3. God in personal character; 4. God in the history of His church.

IV. GET TO WORK IN THE LORD'S CAUSE. 2s. 15, 16

[August 30.] **The Story of Naboth.** [1 Ks. xxi. 4-19.]

Ahab, flushed with his victories over Syria, turns his attention to an oriental luxury—a garden. The importance of the incident lies in the fact of its being the providential occasion of the overthrow of the dynasty. Read chap. xx.

PICTURES FROM A VINEYARD IN JEZREEL.

I. A KING COVETING A POOR MAN'S VINEYARD. Naboth is one of the seven thousand who had not bowed the knee to Baal. He had in dark days remembered God's covenant and law, and as still in force. He refused to sell his vineyard, on PERSONAL GROUNDS. It was his own by inheritance, and God had forbidden the sale of the land (Lev. xxv. 23; Num. xxxvi. 7). He regarded the proposal with abhorrence. A faithful man in dark times and under trying circumstances. "A man's life consisteth not in the abundance of the things he possesseth."

II. A DISCONTENTED KING IN A PALACE. He is mortified because his request is refused. Sullen and in bad temper, he won't come to his meals. His trouble is his temper. Living in an ivory house, ceiled with cedar, painted with vermilion, ivory furniture; but, "that man! won't sell his vineyard, and I want it"

III. A QUEEN PLANNING RELIEF FOR THE KING. The terrific woman, Jezebel. The weak, childish man, Ahab. "Dost thou now govern? I will give thee the vineyard." An unprincipled, imperious will! Infirm, but selfish purpose. The plan is carried out by constitutional machinery (Deut. xvi. 18). But, while the instruments are chosen by the people, they are handled by Jezebel.

IV. THE RIGHTEOUS MAN ON TRIAL. 2s. 9-14. A fast for the entire city of Jezreel is formally proclaimed, so as to make the matter appear of great moment. Two worthless men are secured, perhaps by hire, to perjure themselves; and, contrary to the Hebrew law, the entire family are put to death by stoning (2 Kings ix. 26; Deut. xxiv. 16). But the heirs are in the way, and the property of the criminal without heirs, reverts to the crown; but Naboth's name and that of his sons are added to the ROLL OF MARTYRS.

V. GOD'S VINDICATION OF NABOTH. The Queen's better plan than buying. The king's taking possession of the ill-gotten garden. The Divine promise of sure retribution. Read carefully, 1 Kings xxi. 29; 2 Kings ix. 25, 26; 1 Kings xxii. 34-38. "Be sure your sin will find you out." "Voices from a Vineyard."

ONE of our exchanges gives us a part of the annual report of an Ohio church under the caption, "The seven rules for the social," as follows:

1. Greet the friends by name.—3 Jn. 14.
2. Be courteous.—1 Pet. 3, 8.
3. Be not forgetful to entertain strangers.—Heb. 13, 2.
4. Be kindly affectioned one to another.—Rom. 12, 10.
5. Be no respecter of persons.—Jas. 2, 9.
6. Be given to hospitality.—Rom. 12, 13.
7. Seek, each one, to please his neighbor for his good.—Rom. 15, 2

We submit whether they might not be practical in every gathering with profit.

“He Paid.”



OUR Christian friends were riding in an omnibus in the city of Bristol. As they neared the place where the omnibus stopped, a youth stepped inside and asked the fares. One of the four friends paid for all, which led one of the party to say to the youth, “You won’t ask me for my fare, will you?”

“No, sir,” was the reply.

“Then you are satisfied?”

“Quite.”

“But I did not pay you?”

“He paid,” said he, pointing to the one who had done so.

This circumstance, simple in itself, brought to my mind the great transaction which took place eighteen hundred years ago, when God delivered Christ for our offences, and raised Him again for our justification (Rom. iv. 25).

“Behold the Lamb! ’Tis He who bore
My burden on the tree;
And paid in blood the dreadful score,
The ransom due for me.”

Do you believe, dear reader, that Jesus Christ was delivered for *your* offences—the offensive thought, look, word, and deed? That He was bound about with your sins on the cross, and suffered for them there?

“He gave Himself for our sins.” This was the only way sins could be disposed of. God made Him, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him.

Three blessed results flow from Christ giving Himself for our sins, and being made sin for us to all who believe: *sins are gone, sin is judged, and righteousness is conferred.*

“He paid.” Who? The one who was personally and perfectly free from the debt. Jesus, the Son of God. “*HE PAID.*” How? With His precious blood.

“Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.”

And just as the youth in the omnibus did not require payment twice, neither will God.

Dear reader, are you satisfied with what Christ did once for all on the cross? God grant that you by faith may be able to look up to where Jesus is in heaven, and say, with an adoring heart, “*HE PAID.*”
—British Evangelist.

The First Law of Nature.

AT the London City Mission Jubilee, Mr. Dunn, in speaking of his missionary labors among the public houses in Shore-ditch, told how one day in a public house a man who was there began to talk with him, and said,

“What book is that you have?”

“The Bible.”

“But I don’t believe in that.”

“I did not say you did. What do you believe in?”

“I am a Materialist, I believe in *Nature* and Nature’s laws.”

“Well, what is Nature?”

“Nature, why, Nature is *Nature*, of course.”

“I believe you are right. Well, what is the first *law of Nature*?”

After some shuffling and hustling the answer given was.

“Why, to take care of yourself.”

“May I ask if *you* keep that law?”

The man had no shirt on, and his toes were peeping through his boots. The others who stood by and listened, understood the point of the question, and they said,

“Tom, put that in your pipe and smoke it?”

“Are you better clothed and fed than me?” I then asked.

The man could not but admit that I was better clothed and fed than he, and I said,

“Then I am the best materialist; and I will tell you how that is. This book has taught me how to be a good Materialist; but let me read a little bit to you: “Godliness is profitable for all things, having the promise of the *life that now is*, and of *that which is to come.*”

The Cross and the Crown.

THE bearing of the cross must always go before the wearing of the crown. Yea, he that would have a crown of glory with Christ in His kingdom must have a crown of thorns with Him in this life. He that desireth to reign with Him must first suffer with Him. But yet, for our comfort, the more patiently we endure the cross here for His sake, the more glorious shall our crown be at that day. And as a traveller that goeth a long journey, though he may have many a weary step, yet cheereth himself that his rest at night will make amends for all; so shall we constantly and patiently pass through reproaches, persecutions, temptations, and death itself, in hope of the crown of life which the Lord hath promised unto them that are “faithful unto death.”

Not our Virtues, But our Needs.



HE six cities of refuge were for the Israelite and the stranger alike. They were for every man who needed them. But not every man was expected and invited to dwell in them. We could imagine a Jew coming to one of them, and stating his case to the elders at the gate: "I am an Israelite, of a godly and reputable family. I have constantly hept all the feasts and fasts of my nation. I have never lifted my hand against my neighbour, nor wronged him of his goods. The elder of my city can testify to my good character; and I pray you let me dwell here!"

They would ask him, "But have you slain any one!"

"No, I thank God my hands have never been stained with blood!"

"Is there any avenger of blood pursuing you? Are you in danger!"

"No; I am at peace with all men; and all men at peace with me."

"Then," they would say, "this city is not for you. It is not your *virtues* that are to commend you to our protection, but your *needs*. If you are not in danger, you do not need a *refuge*!"

... so with the sinner. Instead of telling Christ his virtues, let him tell Christ his needs. It was the man who knew his danger who fled to the city of refuge: and it is the *sinner* who needs to fly to Christ! Till the high priest died the man in the city was safe. While our High Priest lives, we need not despair; and *He* lives for ever!

THE visible church is one whose members let their light shine. The invisible church is one whose members have let their lamps go out. The church can never light the world, except by keeping up a Christianity visible and recognizable in the world's darkness. If a Christian's lamp is not bright enough to light others heavenward, it will fail to light the Christian himself in that direction. If the example does not shine, the life itself is lacking in light. Badly lighted churches are not always those where the gas is dim, but often they are those where the members fail to be apparent.—S. S. Times.

IF we know anything of our Divine Master, can we doubt that He has left us ample time to do all he wishes us to do? But we have not five minutes to spare!

The Lost Day.



HAT day is lost, in which I have not learned something from the Word of God! Every day I should open the sacred volume, and every time I open it I should seek to discover some treasure of knowledge which I never possessed before.

That day is lost in which I have not done some *act of benevolence*! Where this can be done as a part of my regular calling, I ought to thank God for an employment which offers such occasions of serving God. I cannot live aright without continually looking forward to that solemn award, in the twenty-fifth chapter of Matthew. Doing good to the soul is better than doing good to the body; but both may be attempted every day. "Pure religion," or pure religious service, as the word there means, consists largely in visiting "the fatherless and widows in their affliction."—(James i. 27.)

That day is lost, in which I have not gained some *victory over sin*! Our indwelling corruption is to be put to death by repeated strokes. The conquest of one habit marks any day with colours of joy. The sensible lessening of any evil temper, or the denying of any evil propensity, is better than all the gains of business. Every sin that is mortified is so much weight thrown off in the race.

That day is lost, in which I have not enjoyed some *communion with God*! This is the very life of the soul. He is not living aright, who does not seek this heavenly intercourse day by day.

That day is lost, in which I have not sought in prayer some spiritual blessing for myself or others! Such prayers ought to be earnest and importunate, and we ought to remember them, and look for gracious answers.

That day is lost, in which I have allowed myself to remain *unreconciled* to a brother! The sun should not go down upon our wrath.

That day is lost, in which I have not made some *advance* on my way to heaven! The traveller justly regards it a day lost when he lies by, and does not go forward in his journey.

Alas, how many lost days are marked in the calendar of our past life! The time is short—death approaches. Shall I not begin this day to do some of the neglected work for which I was sent into the world?

FLY in your troubles to Jesus Christ. The experience of upward of thirty years enables me to say, "No man ever had so kind a friend as He, or so good a master. View Him, not at a distance, but as a prop, a stay and a comforter ever at hand, and he will requite your confidence by blessings illimitable."—Sir Henry Havelock.

Joseph Livesey.

WHO has not heard of "the seven men of Preston," those first total abstainers in the days when temperance meant only moderation? Mr. Livesey, the leader of this earnest band, has lately died (in 1884), deeply regretted, at the ripe age of ninety. Joseph Livesey, a hand-loom weaver's son, was born at Walton, near Preston, March 5, 1794. In childhood he knew the discipline of trial, for he was left an orphan at seven, and his grandfather Livesey, who brought him up, was unsuccessful in the cotton trade, for which he had given up farming. The child was early put to work at weaving, and taught to turn his hand to anything. He had very little schooling, and learnt only to read the Testament and to write and cipher a little; but he was bent on improving, so he kept his book open on the weaving beam all day. When he was seventeen, through the influence of a religious family named Portlock, he began to attend public worship regularly, Sundays and week-days, and became a happy, earnest Christian. He married a Miss Williams in 1815. They had a very happy, though at first a straitened, home; their thirteen children (of whom nine grew up) were from the first brought up strictly and religiously, and on total abstinence principles.

The drinking in Preston in those days was excessive, especially on great occasions like the Christmas feast of the bell-ringers, of whom Livesey was one in early youth. Religious principle kept him from ever drinking immoderately, but he was not a total abstainer until 1831, when his first and last glass of whisky "took hold of him," and made him determine for his boys' sake and his own, never again to drink anything intoxicating. He soon began to urge it on others. He induced several young men to form a temper-

ance society. At their meetings there were many earnest discussions between the old school, who were moderate drinkers, and Livesey's new party of total abstainers. On September 1st, 1832, these last, seven in number, separated from the rest and signed the following pledge:—"We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicines."

Such is the brief history of the formation of the first total abstinence society.

It is only fifty-two years since Joseph Livesey inaugurated the total abstinence movement. Already there are 5,000,000 teetotallers in Great Britain—an army that would crowd London,—besides the numbers beyond the seas.

When we think of the benefit brought to thousands of homes, we thank the Lord for raising up this remarkable man, and pray Him to send forth more such labourers into His harvest.



THE LATE JOSEPH LIVESEY.

Eight Things Worth Knowing.

1. "We know that all things work together for good to them that love God" (Rom. vi i. 28.)
2. "We know that we have the petitions that we desire of Him" (1 John v. 15).
3. "We know that we have passed from death unto life, because we love the brethren" (1 John ii. 24).
4. "We know that when He shall appear we shall be like Him" (1 John ii. 2).
5. "We know that He abideth in us, by the Spirit which He hath given us" (1 John iii. 23).
6. "We know that we are of God" (1 John v. 19).
7. "We know that the Son of God is come" (1 John v. 20).
8. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1).

If ye know these things, happy are ye if ye do them.



Splendid Snares.

ONE of the exquisite wonders of the sea is called the opelet, and is about as large as the German aster, with a great many long petals of a light color, glossy as satin, and each one tipped with rose color. The lovely petals do not lie quietly in their places, but wave about in the water, while the opelet clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it would eat anything grosser than dew or sunlight? But those beautiful waving arms, as you call them, have to provide for a large open mouth, which is hidden down deep among them—so hidden that one can scarcely find it. Well do they perform their duty, for the instant a foolish little fish touches one of the rosy tips, he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other arms wrap themselves around him, and he is seen no more. Then the lovely arms unclose and wave again in the water. Fit emblem of many temptations. The arms reach out so invitingly and welcome to the embrace of death. Struck with poison—benumbed and grasped—the victims are carried down to the open mouth of hell.—*Selected.*

No Neutral Ground.

BY THE REV. ALEXANDER ANDREW, GLASGOW.

LAST summer it was my privilege to spend five weeks on the famous rock of Gibraltar. Six thousand soldiers, it is said, are stationed there, and my duty was to act as a chaplain for a brother who was greatly in need of a rest. It was a delightful time, and many an opportunity I had, not only of preaching the Word but of picking up feathers for my arrows—or illustrations of Gospel truth—and here is one.

Outside the Rock, at the north end, beyond what is called the *north front*, there is a piece of ground stretching out towards Spain, generally known as the *Neutral Ground*, measuring about half a mile broad, and extending from the Mediterranean on the east to the bay on the west. It is a sandy desert. There is nothing

attractive about it, and yet it is closely guarded night and day. All along the Spanish lines you see little white boxes for the sentinels, and very much the same thing you see on the other side, so that nobody can venture thereon without being observed and challenged. "Why," I said to a friend one day, "can that be? If I go upon that ground shall I be challenged?" "Yes—either by the Spaniards on the one side or by the British on the other." "Indeed! Well after all," I said, "there is

No neutral ground,

for it can't be occupied. You must go either to the one side or the other; and therefore there is no neutral ground."

And when I said this to my friend, he exclaimed, "No; and suppose you could occupy it, it wouldn't be worth, as it is nothing but a barren wilderness, and can be converted into nothing else." Ah! precisely; and is not that also true in regard to spiritual things? You cannot occupy any neutral place. You must either be on one side or another—for Christ or against Him. For He said with His own lips, "He that is not with Me is against Me, and He that gathereth not with Me scattereth abroad."

O, remember there is no neutral ground! "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

A Well Spent Life.



A MINISTER of the Gospel was asked to visit a poor dying woman. The messenger being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a *well spent life*, therefore sure of going to heaven. The minister went,

saw she was very ill, and after a few kindly inquiries about her bodily condition, said: "Well, I understand you are in a very peaceful state of mind, depending upon a well spent life." The dying woman looked hard at him and said:

"Yes, I am in the enjoyment of peace. You are quite right; sweet peace, and that from a well spent life. But it is the *well spent life of Jesus; not my doings, but His; not my merits, but His blood.*"

Yes. Only one Man has spent a life that has met all the requirements of God's holy law, and on which we can rest before God.—*British Messenger.*

"Only One Little Sin!"

"It was only one little sin," thought Bessie Dawson, as she recollected the untruth that had glided from her lips during school that morning; "it is not like a lot of bad things; and all the day after I was a better girl than I have been for a long time."

Ah, Bessie! A sin once committed is never to be blotted out by "being better;" and that "one little sin" mars your whole life, and unfits you for Heaven, if from the moment you committed it until the moment of death, no other sin had stained the fair page of your life. Let me tell you a story.

In the days of hand-loom weavers, there lived a clever silk weaver. He had woven a piece many feet long, and had to put some more materials in for the wool. He took up a reel in his hand and looked at it, when a friend, who was standing by and talking with him, said to him, "I would not put that in if I were you. There is something amiss with it."

"I don't know," said the weaver; "I fancy it is one that was dropped into some stuff that my wife kept for cleaning her ribbons; but it is dry now, and looks all right, only a little bit dull."

"Well I wouldn't put it in if I were you," said his friend; "it is not worth much, and you may just spoil the piece with it."

However, the weaver was not to be persuaded. He put it in, and the shuttle rattled it in and out with the other silken threads of the web across the shining, golden silk of the web, and the beautiful piece was finished. When done, the weaver looked at it, and even with his best spectacles on, he could not distinguish the questionable thread from the rest of the work; so he

put it aside, and at the end of the week carried his handiwork into the great city to his master, to be approved of and sold.

The last few days had been wet, and the day on which he took the silk for sale was damp and close, so that the evil in that one thread had its power drawn forth. When the master examined the piece, he hesitated, rubbed his glasses, looked at the silk and then at the weaver.

"You have made some mistake," he said, "you have used one bad thread here. Look! It shows all through; and not only that, but is spoiling the rest. What a pity you did not see it! I am truly

sorry for your mistake, but I cannot accept your work."

The weaver went home with a heavy heart; he had not the comfort of knowing it was a mistake or an oversight: he knew, when he did it, that he ran a risk. He was told what one bad thread could do, yet he wove it in with the rest and spoiled all?

Dear reader, you, too, are a weaver, and God has bidden you weave the web of daily life. Your pattern is perfect, and shines out plainly; you must copy Christ. But take God's warning, and never permit a *little sin*, a tarnished truth, an evil temper, to be woven into your web.

Without Jesus, you may think your life fair and beautiful; all your examination reveals no spot or wrinkle; but you must remember the day is coming when you must lay that life under the all-searching eye of a Holy God. And do you think He will accept it? "Only one little sin" might be in it, and might mar the whole.

Take then the finished, perfect work of Christ for you; cast away your own confidence, believe with all your heart in the Lord Jesus Christ, whose blood alone can wash away every stain; and this little word of warning from a friend who loves and speaks to you now, will not have come in vain.

—Selected.

THE GOSPEL ALPHABET. No. 22.

Every man walketh in a Vain show. Psalm xxxix. 6.
Our eyes as yet failed for our Vain help. Lam. iv. 17.
How long shall Vain thoughts lodge within thee. Jer. iv. 14.

PSALM LXII.

VAIN IS THE HELP OF MAN

VAIN

Vain man's ambition, noise, and show;
Vain are the cares which rack his mind;
He heaps up treasures, mixed with woe,
And dies, and leaves them all behind.

Oh be a nobler portion mine!
My God, I bow before Thy throne;
Earth's fleeting treasures I resign,
And fix my hopes on Thee alone.

Ye should turn from these Vanities. Acts xiv. 15.
Avoid profane and Vain babblings. 1 Tim. vi. 20.
Let no man deceive you with Vain words. Eph. v. 6.



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.

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TREASURER:—Alex. Sampson, 28 Scott Street.

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

GOSPEL SERVICES

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

SUNDAY evenings, at 7.10, Children's Service.

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

The Provident Fund Committee and Savings Bank Treasurer will be in attendance every Saturday night.

ADDITIONAL MEETINGS HELD IN THE BUILDING.

SUNDAY—3.30 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.

Guard Your Thoughts.

THOUGHTS are words, words are deeds. Sin begins in the heart. If you keep your thoughts pure, your life will be blessed and blameless. The indulgence of sinful thoughts and desires, produces sinful actions. Never allow yourself to pause and consider the pleasures or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a paradise. The heart is first corrupted by wicked thoughts."

The Compass.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts xvi. 31.

HERE is a whole Gospel. It is all you need—all you require;—that for a great sinner there is a Great Saviour. Steer by this verse all through the voyage. "None but Christ! none but Christ!" Him first, Him last, Him all and in all. "Neither is there salvation in any other." Thousands of voyagers have trusted Him, and none have perished. Not one vessel which has steered by that compass has failed to reach the Heavenly shore. Mark, He does not say, "Believe, and *perhaps* thou mayest be saved;" but, "thou *shalt* be saved." Why distrust His faithfulness, or discredit His word? He is a Great Saviour and a Gracious Saviour. Able to save, and willing to save. This is His own message—it was written to thee and for thee,—"*Him that cometh unto me I will in no wise cast out.*"

"Come, ye weary, heavy laden,
Lost and ruin'd by the fall:
If you tarry till you're better,
You will never come at all.
Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him.

A MAN is not saved because he is better than other men, but because he is in Christ and Christ in him. He who is lost is not lost because he is worse than other men, but because he is not in Christ and Christ is not in him. Christ's obedience unto death imputed to us by God, and received by faith—this is the way, and the only way, to holiness and heaven.—*David Winters.*

A SYMPATHY with that which is pure implies a repulsion of that which is impure. Hatred of evil is in proportion to the strength of love for good. To love good intensely is to hate evil intensely.—*F. W. Robertson.*

THE union of matter and form makes a body; the union of body and soul together makes a man; and the union of man and Christ makes a Christian, and sap from this root makes him a growing one.—*Ralph Erskine.*

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