

MISSION UNION

THE SEED IS THE WORD
Evangelistic Journal

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No. 19.



BE NOT WEARY
IN WELL DOING.



A Year's Labours.



TWELVE months have passed since the "Toronto Mission Union" entered upon its work for the Master among the poor and neglected of our city. Faithfully and earnestly the band of united workers has gone forth sowing precious seed, and God has been graciously pleased to vouchsafe them (to some extent at least) a repetition of the blessing conferred upon Isaac, of whom it is written in Genesis xxvi.

12: "Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him." We are not quite prepared to say that this has not been literally the experience of the Mission Union. Certainly, the blessing has been there, and the evidences given would almost warrant the claim that "an hundred fold" has been the garnered grain.

We must admit, that when, at the recent Annual Business Meeting, we sat and heard report after report setting forth the work of the different departments, we were compelled to say, that while engaged in the work personally, we had no idea that such an amount of positive good was being accomplished, as was made apparent by the unpretending, yet comprehensive reports. We feel certain that when it is borne in mind that the Mission is being carried on almost entirely by voluntary labour (indeed, we might say altogether, for of the two Christian helpers whose time is devoted entirely to the work,—the one receives a mere trifle for her services, and the other, Mr. Goforth, has no promise whatever as to salary), the Christian public cannot fail to see that in the Mission Union we have the maximum of labour performed at the minimum of cost.

With this issue we publish a supplement containing the reports in full.

This is a faithful saying, and worthy of all acceptance — 1 Tim. i. 15.

Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

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

Something Practical.



FEW days ago the Editor received the following letter, which speaks for itself:—

Dear Mr. S.,—I was reading the paper, of which you are editor (namely, the MISSION UNION) and while doing so the good Spirit touched my heart, and caused me to say within myself, "Cannot I do something to help those who are giving their time for the Master?" I will this year give \$25, payable in monthly instal-

ments, to be used in Mission work, and shall forward the amount to you first of every month.

We trust that the Spirit of God may touch others to go and do likewise. We fear there are many who wait, hoping to be able to give a large sum at some future day. Friend, don't wait. You may never be able, and if able, may not be willing. You can now give something, and if the heart be in the gift, it will be as acceptable to God as larger sums. Remember, when Jesus sat over by the treasury, and watched the givers, we are told He watched HOW, not WHAT they gave.

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

May 17.] Christian Contentment. (Phil. iv. 4-13.)

Paul has been four years a prisoner awaiting the issue; Death or Freedom. He has been cheered by the contribution from the poor Christians at Philippi; and this letter of acknowledgment rings with rapture.

THE CHRISTIAN'S EXPERIENCE.

"Rejoice in the Lord always, Again I say Rejoice." vs. 10. This is the key note of the letter. Phil. i. 18, 26. Happiness depends on outside circumstances, that happen to our lot; but joy from within—Christian joy—is from Christ as its source. Jno. xv. 11.

This joy enables us to manifest forbearance—and gentleness under wrong—so much experienced by the early

Christians. vs. 5. See it in Jesus. 1 Pet. ii. 23; Jno. viii. 48. Willing to wait for the Lord's appearing.

This forbearance, or gentleness, will lift us above over care, or worthless worry. Turn up and ponder Psal. xviii. 35, 36. Peace will flow like a river broad and deep—fresh and full.

THE CHRISTIAN'S STANDARD.

The strong elements of character—Truth, Honour, Justice, Purity. The lovely elements of character—Gentleness, Sweetness, Kindness, Lowliness. Think on these things—realize these things—do them. Along these lines Paul reached the secret of his Contentment vs. 11, 12. The key that gives entrance to all is—"In Christ that strengthened me.

May 24.] The Faithful Saying. (1 Tim. i. 15-20; ii. 1-15.)

Paul in his care for the larger interests of churches does not forget individuals. Here is a letter to Timothy, read it through. Children are ready to believe everything—adults are prone to be slow of belief about everything—but here is a saying worthy of acceptance by all—and of all acceptance—"Christ Jesus, came into the world, to save sinners, OF WHOM I AM CHIEF."

Worthy of immediate acceptance—because needed by all—suitable for all—available to all, and effective to all who receive Christ. All are sinners—not merely an article of the CREED—but a fact of the CONSCIOUSNESS all in some degree know and feel they are sinners

PROGRESS IN KNOWLEDGE OF SIN—and in humility. Gal. i. 1, written A. D. 54; 1 Cor. xv. 9, written A. D. 57; Eph. iii. 8, written A. D. 61; our lesson written A. D. 66. In saving the chief of sinners, God can and will save you. vs. 16. The salvation of Paul is a pattern or sample of what Divine grace does accomplish. Believe on Him unto Eternal life, and you will enter into the Benediction. vs. 17. Then be a good soldier of Christ. vs. 19. Take as wide an interest in all men as the love of God, and the death of Christ for men.

May 31.] Paul's Charge to Timothy. (2 Tim. iii. 14-17; iv. 1-8.)

Read this second letter to Timothy—believed to be the last written by Paul—he is no longer in a prison at large—but in the dungeon—treated as a criminal—filled with expectation of death—and in the cold damp prison he wishes for the cloak left at Troas. Calling for Timothy to come to him if possible, only Luke, of former friends is with him.

PAUL'S CHARGE IS BASED UPON THE SUFFICIENCY and EXCELLENCY OF THE OLD TESTAMENT SCRIPTURES

for salvation and power in a holy life. vs. 15, 16, 17. One whole, united living Book. Heb. x. 7. One abiding central fact. John v. 39, 46. "Wells of salvation." Isa. xlii. 3; from which Christ draws for us. Ignorance of this Book is wandering. Matt. xxii. 29.

THE USES OF SCRIPTURE TO THE EQUIPPED WORKER. vs. 16, 17.

For "Reproof"—not personal reproof—but refutation of error. For "Doctrine"—the matter to be pondered and intelligently grasped. For "Correction"—setting the mind and the life right. For instruction in Righteousness—building up in right ways of living—and in a right character.

PROGRESS BY REPETITION AND PATIENT CONTINUANCE. vs. 14, 15.

The matters in which Timothy had been instructed in childhood were to be held firmly—and proclaimed boldly.

[ORIGINAL.]

The Sacrifice Once Offered.

REV. PRINCIPAL SHERATON, D.D., Wycliff College, Toronto.



IN one brief, expressive sentence St. Paul sets forth the significance of the death of Jesus—"He loved me and gave Himself for me." It was the death of one whom even His enemies themselves declared to be spotless and innocent, and who voluntarily, out of love to us, gave Himself up to suffer and die as our substitute and Saviour.

Its significance is two-fold. It is at once a revelation and a propitiation.

The death of Jesus is a REVELATION. He who dies is the Son of God, whose mission was to show us the Father, and who is Himself the Brightness of the Father's glory and the express image of His Substance. The death of Jesus is the unveiling of the eternal love of God for men. Men had come to doubt, distrust, yea, even to deny that God loved them. They thought of Him as one who was their enemy, and who needed to be atoned and made propitious to them by gifts and sacrifices. The death of Christ showed that this was all wrong; that, although they had ceased to love God, He had never ceased to love them, that His love had borne with their distrust and hatred and provocation, and yet had not loosened its hold upon them.

The death of Christ is the GRAND DEMONSTRATION OF THE LOVE OF GOD FOR MEN. Love in God is like light in the sun, like water in the ocean; we cannot speak of the one without the other—they are inseparable, identical. God is love, and Christ is the perfect expression of that divine love, transcending all description and all thought. The love which revealed itself in the Cross, is love which always has existed and which always exists, as pure, as deep, as self-sacrificing as ever.

But the death of Jesus is also a REVELATION OF THE RIGHTEOUSNESS OF GOD, of His wrath against sin as well as of His love for the sinner. Nowhere do we behold the real character of sin as in the Cross of Christ. It does not seem to us so very evil. We have become accustomed to it. But to God, sin is the evil and bitter thing which He hateth. He cannot tolerate it. He will not pass it by. The wrath of God is revealed against all unrighteousness and ungodliness of men. The cross makes manifest the enormity of human sin, and the awful reality of the divine displeasure against it.

But the death of Jesus is also a PROPITIATION.

It not only reveals God's love and holiness, and, at the same time, the sin and need of the sinner; it also accomplishes a work of reconciliation. Two things hinder our return to the fellowship of God; one barrier exists in God Himself, the other in us. Both must be removed. In regard to God there must be a reconciliation effected between His love and His righteousness. His love seeks to save us: His righteousness condemns us. How, therefore, can God be just, and yet the justifier of the ungodly? Herein lies the unsearchable mystery of the atonement of Christ. Yet no truth is more plainly set forth in the Scriptures. "Christ hath once suffered for sins, the just for the unjust." "Christ once offered to bear the sins of many." "Who His own self bear our sins in His own body on the tree." "Christ hath redeemed us from the curse of the law, being made a curse for us." "In whom we have redemption through His blood, the forgiveness of sins." He "died for our sins." He "died for us." In these and many other passages, Christ's death is represented as a Vicarious Death, as a Ransom and as a Propitiation. Such are the facts, however we may explain them. The truth is unsearchable; dark with excess of light; so high that we cannot attain unto it. Every explanation must after all remain inadequate. Yet we know that our God is our Saviour; that the Law-giver, He whose prerogative is to inflict the penalty of the law, has himself borne that penalty. He asserts the just punishment of sin, not by inflicting suffering upon the sinner, but by enduring suffering Himself. The troubled conscience grasps the truth, and finds peace. The heart, distracted with guilt and fear of judgment, rests in unshaken confidence upon the sacrifice and atonement of Christ. "Mercy and truth have met together; righteousness and peace have kissed each other."

The truth of the atonement, grasped by a living faith, not only gives peace to the conscience, but quickens a divine love in the heart. The sacrifice of Christ kindles within the heart a love like to that love of which it is the manifestation. It makes us partakers of the divine life which it enables us to receive and appropriate. Christians are united to Christ. They live in Him and receive from Him power and grace. As they died in Christ's death, so they live in Christ's life. In His death our sin dies, and in His life the very life of God is made our own. Christ's death was an expiation for sin, for it was the Divine Act which renders the punishment of sin unnecessary. It was a representative death—for us, in our stead. It was a ransom by which we are delivered from those evils which sin entails upon us. It was a satisfaction to the righteousness of God, and a sacrifice for sin, an acknowledgment of its guilt and a submission to its penalty. But it is in the

sacrifice itself and not in any explanation of it, in which its power lies. The first disciples followed Jesus, as "the Lamb of God who taketh away the sin of the world," and the song of the whole company of the saved will be, "Thou was slain and hast redeemed us to God by Thy blood. . . . Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. . . . Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

"Isn't That Enough?"

"**Y**ou say you are saved, my child," said a lady (wishing to prove if such was the case); "but tell me, how do you know it?"

The boy looked puzzled for a moment, then suddenly brightening up, exclaimed, "God says so, isn't that enough?"

Sweet childhood faith! such as the Lord delights to honor, would that we all had the same implicit trust in the Living God whose word is truth.

Think for an instant of Jehovah's faithfulness, always and at all times, to Israel of old; we read as a testimony in 1 Kings viii. 56: "there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant."

God's words are not like man's promises; how often do we rely on them, alas! only to be disappointed in the end. "The word of the Lord endureth for ever;" isn't that enough to silence the fears of each doubting heart? Ah, yes! and "simply trusting we are blest."

Practical Christianity.

THE world is full of good advice,
Of prayer and praise, and preaching nice;
But generous soul, who aid mankind,
Are like to diamonds, hard to find.

Give like a Christian, speak in deeds;
A noble life's the best of creeds;
And he shall wear a royal crown,
Who gives a lift when men are down.

THEY have a custom, in the villages on the Rhine, of anchoring a gristmill in the middle of the river, where the current is strongest, and making the rapids grind the food of the whole community. So let any man plant himself in the midstream of God's plans and take earnest grip at the thing that first comes to hand, working with a will at it, and the current of eternal decree will impart its own momentum to his work, so that it will grow into grand achievement.—*Dr. Austin Phelps.*

Cambered about Much Serving.

CHRISt never asks of us such heavy labour
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oft-times counts a service most complete.

He sometimes wants our ear—our rapt attention—
That He some sweetest secret may impart;
'Tis always in the time of deepest stillness
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see:
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet he does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed.

Then seek to please Him, whatsoever He bids thee,
Whether to do, to suffer, or lie still;
'Twill matter little by what path He led us,
If in it all we sought to do His will.

—Selected.

GEMS RE-SET.

"A good Christian is not a grave to bury God's mercies, but a temple to sing His praises."

Of all the means placed by Providence within our reach, whereby we may lead souls to Him, there is one more blessed than all others—intercessory prayer.

Of the three experiences of the Bride in S. S. ii. 16; vi. 3, and vii. 10, it is not until the last that she is ready to say to Him, "Come my Beloved, let us go." *Real* service is the fruit of much communion, and then *with* Him, not *without* Him.

SOMETIMES "the heaviest wheat of all" may spring up from seeds dropped in an incidental way. What a motive to the maintenance of a personal holiness! The incidental is the shadow of the intentional. Influence is the exhalation of character.—*W. M. Taylor.*

We offer to Christian workers, for distribution, back numbers of "Our Mission Union" at the following very low rate: Packages of 100 assorted (800 pages) for \$1. As the supply is limited, apply early. Address S. R. BRIGGS, Manager.

The Water of Life.

THERE is a palm known by the name of the "traveller's tree," which grows in the island

of Madagascar, in hot and comparatively waterless regions. It has a very handsome and regular appearance, the large leaves starting out like wings from opposite sides of the trunk, so as to resemble an extended fan. The stalk of each leaf rises immediately above the one below, and forms at its base a large cavity where a considerable quantity of moisture is collected and preserved. The thirsty native has but to raise his spear, and on piercing the thick, firm end of a leaf-stalk obtains a welcome and abundant supply of cool, pure, fresh water, even

in the hottest and driest seasons of the year.

Christ the Lord is such a tree of life in the midst of earth's arid desert. Thus by the voice of the prophet He cried long ago, "Ho, every one

that thirsteth, come ye to the waters;" and in the days of His flesh repeated the gracious invitation, saying, "If any man thirst, let him come unto Me, and drink." The weary traveller on life's

way here may drink abundantly, "without money and without price." In calling us to Jesus, "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely." Well may our cry be that of the awakened woman of Samaria,— "Sir, give me this water;" for has He not declared, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Ho,

every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price."—Selected.



[ORIGINAL.]

The Obedience of Faith.

BY GEO. SOLTAU.



WHAT IS FAITH? Believing that "what He has promised He is able also to perform." Rev. iii: 21. "Abraham believed God and obeyed." Heb. xi: 7. Adam stumbled at this stone and fell—we have to begin where he fell, and recover our foothold just there.

Obedience from *fear* will always fail. It brings no glory to God. "God so *loved* the world * * that whosoever *believeth*." The history of Israel proves how valueless is the obedience from a sense of fear.

God promised them earthly blessings—a land—a kingdom—power over all the nations. A glory that should outshine all other earthly glory, if they would obey the Law and do His will. But they lost all through disobedience. God now offers eternal life, a heavenly kingdom, a seat on the throne and such heavenly glory as has been offered to none before, if men will believe and obey Him. He has made many exceeding great and precious promises, and He asks us to believe He means to keep every one of them, and to prove we can trust His word by doing His will. John ii: 5. The Mother of Jesus saith unto the servants, 'Whatsoever He saith to you *do it!*' They believed he meant them to do as He told them, they trusted Him to meet the needs that had arisen, and thus trusting, they acted, leaving the results to Him. So now, the Lord has made a number of promises in the Gospel and He only asks for simple and sincere faith in His word, to be proved by doing His will, and then life eternal is assured. Throughout the Old Testament this principle was in force, as the following illustrations will show:—

1st. EXODUS xii.:—Israel was under the iron hand of the Egyptian King. They had no power of resistance, and their cry for deliverance reached the ear of God, He sent them this fourfold promise, "I will pass through the land of Egypt this night, I will smite all the first-born of the land of Egypt, against all the Gods of Egypt I will execute judgment, when I see the blood I will pass over you." The promise of judgment on their enemies was threefold. If they believed that God would keep His word and do as He had said, they were to take a Lamb, keep it four days, kill it on the evening appointed, and sprinkle the blood on the outside of the doors. They went away and *did* as the Lord commanded,

not from fear, but from faith; they expected to be saved from the bondage of Egypt. They were saved just as God promised.

2nd. NUM. xxi.:—After the cry of the people to God for deliverance from the fiery serpents, then came the command to Moses to make the Serpent of Brass, and then to proclaim the promise of God, that whosoever was bitten and looked at the Serpent of Brass shall live. Those who were in danger of dying and who believed, *looked* and *lived*. By so doing they threw the whole responsibility of their deliverance on God, and held Him to His own word of promise.

3rd. JOSHUA ii. 14-18:—In this case the two Spies who had come to Jericho and were about to return from their hiding place in Rahab's house, bade Rahab bind the scarlet line in her window by which they were let down. The injunction so to do was based on a promise of her being safely preserved in the coming storm of destruction. "Our life for yours if ye utter not this our business." She believed the promise and immediately bound the cord in her window thus settling on the spot the question of her safety.

4th. 2 KINGS v.:—Naaman the Syrian came to the land of Israel seeking to be recovered of his leprosy and found his way to the house of Elisha, the man of God. The simple message, "Go wash in Jordan seven times," staggered him, and he was not prepared to obey it. "I thought he would have come and struck the place and called on the name of his God," said he. Naaman had imagined that Elisha would have made a great fuss over him, have had a great ceremonial, and gone through some special process of cleansing. But no! the promise of complete cleansing was made on the condition of the obedience of faith, and so Naaman went away in a great rage. To be spoken of as *unclean*, probably made him very angry, but yet that was the simple truth, and all the finery of costume and the grandeur of state, and high position could not alter the fact. At length the gentle pleading of all his servants prevailed and the horses heads were turned toward Jordan. The promise was true, the act of obedience in dipping seven times verified it, and his flesh came unto him as fresh as a little child's.

5th. JOHN ix.:—A blind man attracted the love and attention of the Lord Jesus; calling him, he bade him 'go wash in the pool of Siloam.' He believed the Lord's word and proceeded to obey it, and immediately he received his sight, not restored sight, but new sight. Thus the Lord now gives the opening of the eyes of the understanding that are unable to see anything of the beauty and glory of the work of redemption.

6th. LUKE x.:—Yet another case. The ten lepers seeing Jesus of Nazareth far off, cried to

Him for mercy. His reply was, "Go shew yourselves to the Priests and offer the gifts that Moses commanded;" and as they went they were cleansed. With no indication of improvement in their state, with no change of health they nevertheless *obeyed*, believing that His command was authoritative, and hence the result.

What then shall we do? We have asked for mercy many times. We know that the leprosy of sin is incurable, we know that birth-blindness baffles all human skill. Let us *believe His promise*, that He is able to do what He has said. What has he promised? Matt. xi. 28. "I will give you rest," then obey the command, "come unto me." He also has promised, "I will never leave thee nor forsake thee." Heb. xiii. 5. So let us boldly say, "The Lord is my helper." He has promised, "I will come again and receive you unto myself," then let us obey the word, "Let not your heart be troubled."

[ORIGINAL.]
Is That All?

By ALF. SANDHAM.

WHEN summer evening I was wending my way along one of the streets of Montreal, my destination being the Y. M. C. A. Hall, where a Gospel service was to be held that night. The day had been stormy, and although the wind had fallen, the black clouds still overspread the sky. While looking upward I noticed upon the telegraph wire something which appeared like a black ball. As I drew nearer to the corner I discovered that it was a bird. At once I took in the position. The little thing had no doubt become wearied in its flight, and had been tossed about by the wind, and been drenched by the rain. As it passed by it saw—what? Only a little wire! but it was enough, and lighting upon it, with its little claws it grasped it tightly, curled its head beneath its wing, and—was at rest! It was not much to rest upon.

Only a wire stretched between two poles, and raised between earth and heaven. Not much? say you. It was enough. It could sustain that bird and thousands more like it.

So, dear sinner, we present to you as a sure resting place, the Lord Jesus Christ. Is that all? Yes, that is all! You may say, "That is not much to rest upon." Only a man nailed to a cross! Only a man lifted up between two thieves! Only a man raised between earth and heaven! True. Only a man! but it is THE MAN Christ Jesus. He is sufficient to save. Ten thousand times ten thousands have, amid the storms of life,

and after struggling with the winds of trial and sorrow, seen THAT MAN, and by simple faith have rested upon Him, and have been eternally saved.

Thousands are *now* resting in Him, and find Him sufficient; and "yet there is room." Dear sinner, only trust Him. Cease your own efforts against the storms of sin. Settle down upon Him. He says, "Come unto Me all ye that labor and are heavy laden, and I will give you REST."

"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 GOSPEL ALPHABET. No. 16.

There is no **PEACE** to the wicked. Isa. xlvi. 22.
The way of **PEACE** they knew not. Isa. lix. 8.
The chastisement of our **PEACE** was upon Him. Isa. liii. 3.



"In Me ye may have peace:
My peace I give to you."
Rest, troubled soul, rest in the Lord;
His love will bear thee through.

"In Me ye may have peace:"
Though wars against thee rise,
Hope thou in God, be not dismayed.
Lift up thy weeping eyes.

"In Me ye may have peace:"
Dear Lord, our refuge be:
In weal or woe, in life or death,
We would abide in Thee!

Justified by faith we have **PEACE**. Rom. v. 1.
Let the **PEACE** of God rule in your hearts. Col. iii. 15.
The **PEACE** of God which passeth understanding. Phil. iv. 7.

PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—Hugh Miller.

WE, as Christians, are very frequently the only Bible our comrades will ever read. Is the copy clean and easily read? Many will climb over great mountains on their way to destruction, but will stumble over even a straw that we place in the way that leads to Heaven. Are any stumbling by our example, our daily life, walk, and conversation, which they are watching closely day by day?



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

GOSPEL SERVICES
Each evening (except Sunday) at 8 o'clock. Sunday service at 7:30.

SUNDAY evenings, at 7:10, Children's Service.

ADDITIONAL MEETINGS HELD IN THE BUILDING.

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

MISSION MEETINGS
IN AFFILIATION WITH THE UNION.

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

COTTAGE MEETING at No. 30 St. Patrick's Square, every Monday evening, at 8 o'clock. BIBLE CLASS, for men and women, at 32 Gerrick St. every Sunday at 3:30 p.m. All welcome.

Counsel to Workers for God.

IN the gospel God is a giver, and man a receiver. Never forget that you are moving amongst the *Spiritually dead*, who need LIFE, and amongst the *guilty*, who need PARDON. It is through *faith in Christ*, and through faith alone, both are imparted.

Bear in mind that all power is of God, and that the Holy Ghost works in souls by means of *the truth*. Therefore at all times carry the conviction with you, that you are but an instrument which the Spirit of God may use.

Cherish the consciousness of your own weakness. Look to God in continual prayer for guidance, and lean on Him for strength. Forget not the words of the apostle, "When I am weak, then am I strong." How was this? Because *then* he was cast on God, and God's power was glorified in his weakness.

Workers and Shirkers.

SHIRKERS try how little they can do,—workers, how much. Shirkers seek easy jobs; workers take what comes. Shirkers want others to do for them; workers are glad to do for others. Shirkers lie abed and doze; workers are up and at it. Shirkers say, "must I?" workers say, "may I?" Shirkers are out of sight when hard jobs are coming; workers are on hand when you need them. Shirkers are watching to see the sun go down; workers are toiling to get the work completed. Shirkers begin late and leave off early; workers begin early and work an honest day's work. Shirkers stand waiting for something to do; workers hunt up something and go about it. Shirkers try to keep themselves comfortable; workers seek to make themselves useful. Shirkers refuse to master trades, and grow up botchers and blunderers; workers master their business and then oversee the shirkers and make them do theirs. Shirkers are despised; workers are prized. Shirkers are discharged; workers are retained. Shirkers are a good riddance; workers cannot be spared. Shirkers grow shiftless, vicious, and poor; workers become employers, and reliable, responsible people. Shirkers become vagabonds; workers do the business and have the profit and the benefit of it when it is done.

The world is full of workers and shirkers. Which class do you belong to? People shirk study, shirk duty, shirk reproach, and shirk cross-bearing, but though they may be shirkers through the world, they can not shirk death, judgment, or perdition.—*H. L. Hastings.*

WHOSOEVER will may come." "I thank God," said Richard Baxter, "for the word 'Whosoever.' If God had said there was mercy for Richard Baxter, I am so vile a sinner that I would have thought he meant some other Richard Baxter; but when he says 'Whosoever' I know that includes me, the worst of all Richard Baxters."



THIRTY-THIRD THOUSAND.

The Christian's Secret

OF A

HAPPY LIFE.

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