

MISSION UNION

an Evangelistic Journal

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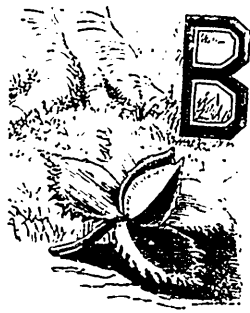


BE NOT WEARY
IN WELL DOING.



GATHER THEM IN

A Good Work.



BELIEVING that it will prove of interest to our readers, and trusting that it may also prove an incentive to others to "go and do likewise," we take pleasure in chronicling the efforts now being made by the "Toronto Mission Union" to reach and rescue the hundreds, nay thousands in our city who are outside the "pale of the church," and not at all likely to be influenced by any ordinary church efforts. Argue as

we may, the fact still remains, that after the churches of a city have been aroused, and the individual members impressed with a sense of duty, there must necessarily be a large extent of field untouched, and in hidden corners there will remain sheaves of rich grain to be garnered. What, then, must be the state of the field when churches are not all alive? To make up for the lack of zeal on the part of many, others must labour the more zealously, and thus we find associated in City Mission and other Christian work, men burning with a desire to save souls; and as love is quick-sighted and prompt of action, these workers, being untrammelled, are ready to adopt any plan calculated to help on their work. The labourers of the "Toronto Mission Union" have devised many new plans, and have adopted the successful plans of similar organizations elsewhere. Among the latter, that of "Suppers for the Poor" has met with success, and been blessed to many. At the second entertainment held two weeks ago, the Mission Hall was crowded. This was to be expected, but the spiritual interest manifested far exceeded the most sanguine expectations. After tea, a Gospel service was held, when Jesus Christ was preached earnestly and lovingly, and as a result over 25 men and women rose for prayer, and the workers were kept to a late hour dealing with the enquirers.

For ever, O Lord, Thy word is settled in heaven.—Psalm cxix. 89.

Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

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

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

[March 8.] Paul before Felix. [Acts 24: 10-27.]

Paul has had, through the good hand of God upon him, a safe escape out of the hands of his enemies, and is now at Cæsarea,—so far on his way to Rome,—and in a few days he is brought before Felix, to be tried according to the Roman law, being a Roman citizen.

1. PAUL'S ACCUSERS,

Represented by the High Priest Ananias, who had so unjustly commanded Paul to be smitten in the Jewish Court, and Tertullus, the paid advocate.

The charges preferred—SEDITION, or disturbing the peace of the people. v. 5. HERESY, or as a ringleader of the Nazarenes. v. 6. SACRILEGE, or wantonly trampling on the laws regulating the Temple.

2. PAUL'S DEFENCE.

His first defence was before a mob. Read chapter 22.

His second defence was before the Jewish people. Read chapter 23.

His third defence, as here, before a Roman magistrate.

His introduction. vs. 10, 11. His denial of the first and third of the charges. His confession of the second. vs. 14, 15.

Paul's faith in the God of the Hebrews—also in the Scriptures of the Hebrews—and in the Hope of the Hebrews. He confessed firmly and fully to hold no new faith, but the same old faith as seen and experienced in the light of the life and teaching of Jesus of Nazareth.

This defence is strengthened by the life he had led and was still leading. v. 16.

3. PAUL'S JUDGE.

He was kindly disposed toward him. v. 23. He was impressible and aroused. v. 25. He was fickle, covetous and time-serving. He trembled under conscience, yet trifled with the message and the messenger, "Go," &c.

Paul was faithful to the Truth, in his defence. He was faithful to the judge, in his opportunities with him; to the Scriptures and the Divine law; to Jesus Christ, who had so recently cheered him.

[March 15.] Paul before Agrippa. [Acts 26: 1-18.]

Felix, willing to gratify the Jews, left Paul bound at Cæsarea. For two years he languished in prison, but in the Lord's hands he could wait. The Jews still thirsted for his blood. They tried to get a trial at Jerusalem, that they might kill Paul on the way thither; but Paul appeals to Cæsarea,—and so he must go to Rome. And thus under God his opportunities for preaching Christ are widened.

PAUL'S ADDRESS BEFORE AGRIPPA.

Three points to be faithfully put into the memory—made clear to the understanding—and pray the Holy Spirit to flash them before the conscience and persuade the heart:—

1. A LAUDABLE REFERENCE TO HIS YOUTH and manner of life. A clean record is of unspeakable value in the days of trial, and when the strife of tongues assail you. v. 4. A public challenge to his nation and his accusers, "I was a thorough-going Pharisee and persecutor."

2. PAUL HIDES HIMSELF BEHIND the acknowledged teaching of the Old Testament Scriptures,—the Hope of the Twelve Tribes,—Jesus Christ and His saving power. vs. 13-15.

3. THE MANIFEST MISSION TO WHICH PAUL WAS CALLED. vs. 16-18. A minister and apostle to the Gentiles. A witness for the risen Christ, and to the unbelieving people. To proclaim to men,—Enlightenment, Liberation, Forgiveness, Holiness, Inheritance.

ITEMS OF INTEREST.

THERE are now in active operation 84 Foreign Missionary Societies, expending yearly over \$8,000,000, and having large numbers of communicants in connection with the different Protestant Churches.

DURING the last eight years, the British and Foreign Bible Society has issued over 92,000,000 of copies of the Scripture in nearly 300 different languages, and is every year adding to the translations and to the numbers. 109 volumes of the Bible are in embossed type for the blind. Other societies (the American, Scottish, Irish and Continental,) have issued an immense number of copies.

THERE are in the United States 98,303 Sunday-schools; 7,668,833 scholars; 1,043,718 teachers—total, 8,712,551 Sunday-school pupils and teachers in a population of 50,155,783. In Canada there are 4965 Sunday-schools, with 370,154 scholars, 43,730 teachers, making a total of 413,884 pupils and teachers in a population of 3,634,018. In Newfoundland there are 240 Sunday-schools, 17,572 pupils, and 1749 teachers, or 19,321 persons in the Sunday schools of that province out of a population of 161,374. Labrador has eight Sunday-schools, 240 pupils, and 30 teachers. The Sunday-school army of the whole world counts 15,775,093 scholars, and 1,883,431 teachers, making a grand total of 17,658,524.

Whosoever liveth and believeth in Me shall never die.—John xi, 26.

A Paradox.

[ORIGINAL.]

Luxury in a Wilderness;
In Turmoil.—Repose;
Steadfastness in Trial;
Security midst Foes.
Plenty during Famine;
In Pestilence, Health;
Storms without Commotion;
The Poor having Wealth.

Contradictions surely,
Unless some Master key,
Fitted for the purpose,
Unlock the mystery.

Just one simple sentence
Of precious words appears
Brings with it satisfaction,
And all the mystery clears.

Turn to Isaiah twenty-six,
And read again verse three,
"Thou wilt keep him in perfect peace,
Whose mind is stayed on Thee."

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."—Isa. xxvi. 3, 4.

The Late General Gordon.

THE eyes of the world have for months past been centred upon the Christian Soldier whose tragic death recently at Khartoum has brought sadness to many hearts. It is not our intention to dwell upon his many merits as a Christian or a soldier, but knowing the interest taken in all that pertains to him, we re-print from "The Railway Signal," (England,) a letter written by him to a bereaved friend.

We are sure that all will read with delight the beautiful Gospel therein declared. It shows the spirit of the man who has been so recently taken away. May the simple faith expressed in this letter be the portion of all our readers. Amid all the numerous engagements and incessant Christian and philanthropic labours of General Gordon, he never forgot to sympathise with those who suffered and were bereaved.

"My Dear _____

Uncle George wrote me word of the departure for a better and happier land of _____; and though the stroke is a very very heavy one for you, yet the gain has been her's, and she is now at peace, away from a hard, weary world. It is a blessed truth our Lord speaks to us, "He (or she) that believeth on me hath everlasting life." Man would put in a great deal more, but Jesus

said that "He that believed was saved" and His word will stand the test for all ages. I will not write more than add how much I feel for you, and shall hope that you will come over with uncle _____; who I hope will accept my many thanks for his kindness in going over and being with you in your affliction. Good bye, my dear Uncle. He is very pitiful and of tender mercies, and does not willingly afflict. Ask Him to shew you that He lives in you, and He will do so.

Your affectionate and sympathizing nephew,
C. GORDON."

[Believing it will give additional interest to the above letter, we have procured the following cut shewing part of it in autograph.]

*Good bye my
dear Uncle he is my
pitiful & I tender mercies
and does not willingly
afflict—ask Him to
shew you that He lives
in you and He will
do so. Your affectionate
& sympathizing nephew
C. Gordon
Gordon*

Disease and Cure.



HIS is Gideon Ousley's own way of telling how he was called to preach:—

"The voice said, 'Gideon, go and preach the gospel.'

"How can I go?" says I; 'Oh Lord, I cannot speak, for I am a child.'

"Do you not know the disease?"

"O yes, Lord, I do," says I.

"And do you not know the cure?"

"Indeed I do; glory be to Thy holy name!" says I.

"Go, then, and tell them these two things—the disease and the cure. All the rest is nothing but talk."

Ye have not chosen Me, but I have chosen you—John xv. 16.

[ORIGINAL.]

The Levite.

By GEO. SOLTAU.



LEVI was the third son of Jacob. When God delivered Israel out of the house of bondage by the destruction of the first-born in Egypt, and the blood of the Pass-over Lamb, He set apart the tribe of Levi for Himself, to be occupied sole-

ly in the work of the ministry of Tabernacle and Temple, and in all holy things. (Numbers iii. and iv.) "The Levites shall be Mine." They consisted of three families, descended from the three sons of Levi, Gershon, Kohath and Merari, and to each section of the tribe was assigned a special department of work in connection with the Tabernacle. They were to be maintained by the free will offerings of the people, as they were debarred from following the ordinary avocations of the nation. They entered on their public service at the age of 30 years, and remained in it till they were 50 years of age. In Numbers xvii. 6, they are spoken of as a gift of the Lord to Aaron the High Priest, for the service of the Tabernacle. How beautifully this illustrates the relation to the Lord Jesus Christ of all His people. God has given them to His Son (John xvii.), because Jesus gave up His life on the Cross, and shed His blood for the redemption of the world. Now, all true believers in Him belong to Him, and their whole lives are to be spent in pleasing Him, and yielding to Him all the powers of mind and body. They are to be a separated, or peculiar people unto the Lord Jesus. He alone is to have control of their time, property, faculties, families, &c., and how anxious He is to make use of them. Nothing is so pleasing to Him as to have the entire disposal of His people. He says, "My yoke is easy, and My burden is light." When the heart of a believer is disentangled from the world and selfish aims, and wholly surrendered to the Lord, he becomes a true Levite,—nay, more, he is raised to the dignity and office of a priest, and can come boldly into the Holiest of all, with his offerings of praise and his acceptable worship. Let us not be slow to render unto the Lord that which is His by right of purchase. He has His rights of property, and must not be denied them. We are His rightful property. He calls us His in-

heritance, and therefore it is His privilege and prerogative to protect and guard His inheritance from the marauding hosts of the adversary of all righteousness.

In the Lord's life on earth, entering His public ministry at the age of 30 years, we have the perfect picture of a Levite. All the ordinary work and speech of the day was consecrated unto God. He lived not for Himself, but to please God in all things. He purified the temple of its unhallowed and worldly surroundings (John ii.) He reprov'd all ungodliness and sin in the hearts and lives of those who professed to be worshippers. He watched the offerings brought to the Temple, and commended the faith of the widow who brought her two mites. Then acting as a Priest he interceded for His people, offered Himself as the Sacrifice for Sin, and being raised from the dead by the power of God, entered upon the Great High-Priestly work of blessing and presenting His people before God without spot or stain. And now we wait for Him that He may appear again as our Great High Priest "after the order of Melchizedec."

EVANGELISTIC ECHOES.

L. P. ROWLAND has been labouring with much success at Olivet, Mich., and Stanton, Mich.

REV. L. A. THOM, of Arthur, writes that they have had a time of great refreshing, and a number brought to the Lord.

MR GAY's labours at Watford Ont, are being abundantly blessed of God, to the salvation of sinners and the edifying of believers.

THE following is Mr Moody's list of places to be visited during the month of March:—Springfield, Ill.; Peoria, Ill.; Davenport, Ia.; Des Moines, Ia.; Omaha, Neb.; Kansas City, Mo.; Emporia, Kan.;

JOHN CURRIE writes from Brooklyn:—"I am by God's help, doing aggressive work here, and the Lord is showing His hand in the work. I have been several times at Jerry McAuley's Mission in New York. I see they need the word of God, and they eagerly respond as the "Honey is put forth on the end of the rod."

REV. R. G. PEARSON writes from Waxahachie, Texas, under date Feb. 9th:—The work here goes on gloriously. The Lord be praised. Over 20 souls were converted in the enquiry meeting last night. Bro Pearson's next point of service is Marshall, Texas. He asks prayer that the work in that city may be richly blessed.

"When the Bee Stung Mother."*



YOUNG boy was once asked how long he had known his Saviour, and if assured that all his sins were forgiven.

"Oh, yes," he replied; "I know that they are all forgiven; I am quite sure of that."

"When did you first come to know and understand that?" asked the minister.

"When the bee stung mother," said the boy quickly.

excited bee came buzzing round and round my head. It no doubt had been hurt in some way, and seemed determined to sting. I soon got frightened, and tried once or twice to flap it away with a handkerchief that was in my hand; but round and round my head it came, and seemed to come closer and closer each time. At last, in despair, I ran inside to get rid of my enemy, still flapping at it.

"Seeing that it seemed determined to settle upon me, I ran up to my mother, who had for the last half-minute been watching my injudicious efforts to free myself from my opponent, and with a cry of despair I hid myself under her long white apron. Much amazed at my fear, but with motherly care, she immediately put her iron down,



"When the bee stung mother? Tell me what you mean, my boy."

"Sir," said the boy, "I have a very dear mother, who had for some years told me what Jesus had done for me; but I never really understood and realized how He had taken my place, and died in my stead, until one summer's afternoon. I was then playing at the door of our cottage. Mother was working in the kitchen, at the window, with her sleeves turned up upon her arms. Suddenly, whilst I was playing around the doorstep, a large and apparently very much

and with a sort of a smile, covered me further up with her apron, putting her arms outside, as it were to assure me that I had full protection.

"This was hardly done, before the bee settled upon one of mother's bare arms, and before she realised that it was not wise to let the angry little animal remain upon her, the bee had stung her so deeply that the insect was unable to draw out its sting, and in an exhausted state crawled slowly down my mother's arm.

"My mother, who felt the sting very sharply, was a little taken aback; but looking at the bee crawling down her arm, a thought struck her, which was the means of my salvation.

"She said to me, 'There, you may come out

* This incident and the illustration are copied from 'Our Own Gazette,' the organ of the Y. W. C. Associations of England. An excellent monthly publication. 50 cts. per year. May be secured from our Depository.—Ed.

Without Me ye can do nothing.—John xv. 5.

now; the bee has stung mother instead of you; come out and look at it crawling on mother's arm. It cannot hurt you now.'

"Partly out of curiosity, though timidly, I lifted the apron, and put my head out, to see if it really was so. Sure enough, there was the bee crawling still slowly down my mother's arm; and my mother, pointing to the sting higher up, said, 'There it is; it has stung mother instead of you. It cannot sting again; see its sting in mother's arm. It has only one sting!'

"Half afraid and much astonished, as well as not a little sorrowful for my mother, I looked out from under the apron at the sting. For some time I felt awed at the sudden change in my position, and finish up of my troubles. My mother then applied the lesson, explaining to me how it was a picture of what for long she had told me about Jesus having taken my place, and been punished in my stead.

"I had learned and often repeated that verse, 'By His stripes we are healed,' but I never understood it till my mother went on to explain to me, with the bee and the sting before us, that it was just a picture of what Jesus had permitted to be done to Himself—to be punished instead of us, who deserved to be punished; and how, as He had now been punished, we could not be punished. The law having punished Him in our stead, it was powerless now to punish us. And how true the little hymn that says,

'Payment God will not twice demand;
First at my bleeding Surety's hand,
And then again at mine.'

Oh that moment of thought and realisation! It was all so clear now. I saw and understood so clearly what mother had for so long taught me—how that God would not punish me, because He had already punished Jesus in my stead. And I cannot tell you, sir, young as I was, how happy I was in what I saw and heard in those few minutes—how, ever since, from my heart I have thanked Jesus. The assurance that God is satisfied with what Jesus had done for me has never left me. Yes, sir, it was when the bee stung mother I saw it all, and I have rejoiced ever since in believing and being assured that Jesus died for me on Calvary."

The Old Testament contains:—29 chapters (including Psalms), 23,214 verses. The New Testament contains:—26 chapters, 7,959 verses. It has been computed that the total number of words in the Bible amount to about 773,700, and the total number of letters to about 3,565,500.

The Mohammedans have ninety-nine names for God, but among them all they have not "Our Father."

The Husbandry of the Soul.*

By REV. P. B. POWER, M.A.

THE DEPENDENCE OF THE HUSBANDMAN.



HE husbandman, after he has done all that in him lies to do, must depend on another for success. He cannot say: "So and so *must* result from what I have done." If God chose to withhold a blessing, all his work will come to nought.

"Ye looked for much, and lo! it came to little; and when ye brought it home, I did blow upon it" (Hag. i. 9).

In soul-husbandry let us believe this; let us not make absolutely sure that, in the very nature of things, *because* we have made such and such effort, success must certainly ensue. This will be depending on ourselves, and on our own effort, and not on God, and His grace.

If we feel that we *must* wait on another, that very feeling will be our best incentive to our doing so.

Do not think that the realization of dependence will bring you weakness. There is one certain remedy for this: i. e., assurance as to the character of the One you have to depend upon. You can have no comfortable dependence without that; you can have all comfortable restfulness with it. Get rooted into your mind that He has at His command all the elements of success, and has them for you; that He Himself is faithful and true; that He is One with you in the work and the success of the work; that it is His soul you are the husbandman of; that He is looking for a harvest, and knows well that there can be none without His own help; and these thoughts will enable you to trust, and to get out of your own uncertainties, into His certainties, and out of your own weaknesses into His strength.

When operations are not carried on under right conditions, they are sure to go wrong somewhere. It is a comfortable thought for you, that your soul-husbandry is carried on under right conditions. You have gone right up to God Himself. You can go no farther, You may well say: "O Lord, in Thee have I trusted; let me never be confounded." Every temptation, every consciousness of weakness, every possibility of this and that coming upon us, may make us fear ruin at the last, unless we depend for final and certain success upon the One Who is the spiritual as well as the temporal Harvest-God,—the God of the poor husbandman of the soul.

* This article is taken from a New Year's Address, published as a Booklet of 32 pp., price, 6c. May be procured from the Publisher of this paper.

An Inquirer's Difficulty.



FEW days ago in an inquiry meeting, I met with a remarkably intelligent and well-educated man in the prime of life, who seemed to be in great anguish and sorrow of heart. He was praying earnestly, and this was the burden of his prayer—"O Lord, give me true repentance, give me

the right kind of faith, give me to feel that Thou hast pardoned me."

On rising from our knees I asked him if he thought that God had answered his prayer. He said with a look of great pain in his face, "No, not yet, but I have been told that if I continue praying, and using the means, God will, in his own time, adopt me into his family."

I asked him what he expected God would do for him more than he had already done. With an expression of much surprise at the question he answered, "O, I expect that He will, in answer to my prayers, give me power to believe, and also an inward feeling that I have passed from death unto life."

This is just a modern application of the old story of Naaman the Syrian. "I thought," said he, "he will surely come out to me and stand, and call on the name of the Lord his God, and strike his hand over the place and recover the leper." And so this mighty man, who was perfectly ready to load the prophet with princely gifts, as some equivalent for his cure, turned away disappointed when the simple message was given him "to go, and wash in the river Jordan and he should be clean." And now, there is great disinclination on the part of spiritual lepers to believe that the healing power *has been* given, that all

things are ready, that the "gift," not the offer, "of God is eternal life, and this life is in His Son."

This poor burdened soul kept reiterating from time to time the delusive and unscriptural prayer, "Lord, send down from heaven the power to save me," or "Lord give me faith to believe." And now let me tell you how he came into light. After looking in vain for a long time into his own feelings for any warrant to believe he was accepted, I noticed him attending with deepening interest to the setting forth of the plain message of mercy, and while showing him that the good news, or gospel about Christ, is really God's "power unto

salvation to every one that believeth," he seemed to get hold of the idea that the self-same *power* he had been blindly praying for had been all along available for his deliverance.

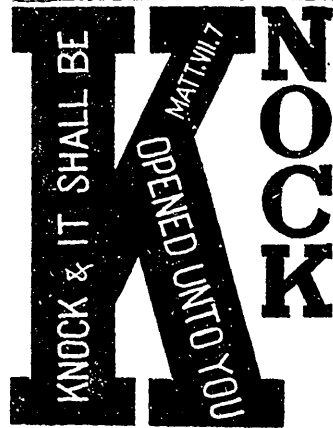
When I tried to show him that repentance was not mere sorrow, but a change of mind, a "thinking again and thinking the truth," that the simple belief of the true things concerning Christ, would give him a well-grounded peace, because of the certainty that his sins were all answered for, and he himself ransomed by the sacrifice on the cross, he exclaimed with a bright smile, "I see it, I see it; let us kneel down

THE GOSPEL ALPHABET. No. 11.

Knock and it shall be opened unto you.—Mat. vii. 7.

To him that **K**nocketh it shall be opened.—1 Luke xi. 1.

Ye begin to **K**nock, saying, open to us.—1 Luke xiii. 25.



Knocking! knocking! who is there?
Waiting, waiting, oh, how fair!
'Tis a Pilgrim, strange and kingly;
Never such was seen before;
Ah, my soul, for such a wonder
Wilt thou not undo the door?

Knocking! knocking!—what, still there?
Waiting, waiting, grand and fair!
Yes, the pierced hand still knocketh,
And beneath the crownèd hair
Beam the patient eyes, so tender,
Of my Saviour waiting there.

Behold, I stand at the door, and **K**nock.—Rev. iii. 20.

It is . . . my beloved that **K**nocketh.—Cant. v. 2.

When he **K**nocketh, they may open unto him.—1 Luke xii. 36.

and thank God for such a Saviour."

JOSEPH J. SPRAGGON.

"LET me carry you, Tommy," said a father to his little boy, as they came to a rough and difficult part of the road. "Oh, no," said Tommy, "I can manage very well by myself." But by and by he stumbled and fell, "Let me carry you now, Tommy," said his father, as he lifted him. "Oh, yes, father, please." Why will the children of God try to walk in their own strength till they bruise themselves on the rocks of sin, and fall into the mire of iniquity instead of letting the blessed Master carry them in His arms?"



The object of this Union is to extend the knowledge of the Gospel of our Lord Jesus Christ among the inhabitants of Toronto and its vicinity, and especially the poor and neglected classes, without any reference to denominational distinctions, or the peculiarities of church government.

SECRETARY:—J. J. Gartsshore, P. O. Box 706.
TREASURER:—Alex. Sampson, 28 Scott Street

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

GOSPEL SERVICES

Each evening (except Sunday) at 8.00. 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. WEDNESDAY—5.15 p.m., Prayer Meeting. DAILY—(Sunday excepted) at 9 a.m.:—Day Scho 1 for children, who (from many causes) are ineligible for public schools.

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

The Bible a Unit.

THE Bible is a unit. The Old Testament contains the germs of every truth which the New Testament shows in flower and fruit; and the New Testament cannot be understood except as the supplement and complement of the old faith and obedience; faith as the cause of obedience, and obedience as the evidence of faith, are the graces and the duties which both the Old Testament and the New disclose.

What Christianity Means.

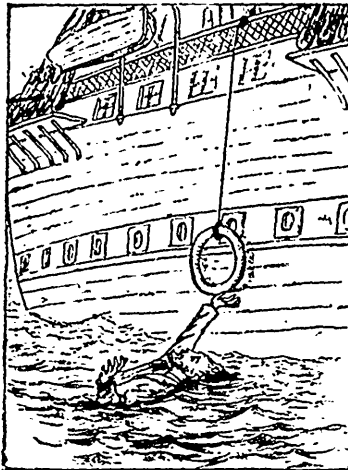
CHRISTIANITY means to the merchant that he should be honest; to the judge it means that he should be just; to the servant that he should be faithful; to the school-boy that he should be diligent; to the street-sweeper that he should sweep clean; to every worker that his work shall be well done.

Have You Laid hold?

By REV. A. M. FINLAYSON.

A MAN standing on the deck of one of our large ocean going steamers at Liverpool, fell overboard. When he was struggling in the water, he saw hanging over the stern of the vessel a life-buoy. He knew it could save him, and perhaps in his then condition he also felt that it was the only possible way of escape for him; but he also knew that, unless he stretched out his hand and grasped the life-buoy, all his impressions as to its efficacy and its saving power would be to him utterly useless.

Just so it is with the sinner when struggling in the sea of sin, and sinking. The Lord Jesus Christ comes



and throws to him the life-buoy, and all that the sinner has to do is to lay hold, and Christ will pull him out. It is not enough to know that "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is not sufficient to know that the Lord Jesus Christ is able, as He is willing, to "save to the uttermost all that come to God by Him." That is a glorious truth, but I must apply it to my own individual case. I must appropriate Him to myself as my Redeemer. He died to ransom sinners. I am a sinner, therefore He died to save me. Until the soul is so leaning on Christ it has no power to exclaim, in the language of appropriating faith, "My Beloved is mine, and I am His."

—*"Abelby Series" Tract No 2.*



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