

# MISSION UNION

THE FIELD IS THE WORLD

an Evangelistic Journal

Vol. 1. SEPTEMBER 20, 1884. No. 3.



BE NOT WEARY IN WELL DOING.



## A Word to Workers.



THE holiday season has passed, and Christian workers who have been permitted to enjoy a vacation, are now returning to their fields of labor prepared for another season's campaign. The majority of these brethren have their "lines of work" clearly defined. But it is possible that this paper may fall into the hands

of some less experienced brethren, or some, who, for the first time, will enter upon active work. To such we would utter a word of caution,—give a word of advice. Don't fall into the error of thinking that great fields are necessary in order to secure great results. How often do we see a large farm from which the owner derives little more than a livelihood, while close at hand, is a market garden of three or four acres, from the produce of which the owner is deriving a competency. And yet the soil in each case is the same. Then, whence this difference. Simply in the labor bestowed. The market gardener thoroughly cultivates every corner of his little field. Even piles of stones which look so unsightly in some larger fields, are made in his garden to support the vines which yield rich fruit to his pleasure and profit.

So, dear brother, forget not this fact,—There are many small plots needing to be cultivated in the great mission field, whether home or foreign. Look to the Lord for direction as to which plot shall be yours, and then *work* it. It has been said of some farming lands in the West, that all which is necessary to prepare the land for seed is to *scratch* it over. We fear the purchaser of such lands would secure poor results from such scratching. And the worker who expects to secure rich sheaves from his field of labor, as a result of scratching over that field, will be sadly disappointed. *Cultivate* your field. And remember that the definition of *Cultivate* is—to prepare for crops—to devote attention to; to *till*; which latter word in turn implies "to work for an end." Let that end be the "Glory of God" and the "Salvation of Souls."

Look unto Me, and be ye saved, all the ends of the earth—Isa. xlv. 22.

## Our Mission Union,

ISSUED ON THE 1ST AND 3RD 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 articles intended for insertion in the paper, should be addressed to the Editor, at same place.

### To our Readers.



It is scarcely necessary for us to say that the publication of a paper implies the expenditure of money. With the majority of publications the advertising columns are made to yield the necessary funds, but OUR MISSION UNION has no supply from such source, nor is it intended to make provision for such in the future. We rely entirely upon the good offices of our friends in the work of swelling the list of subscribers, and we ask their kind and earnest co-operation. We are grateful for the many kind words received, and for the efforts already made to increase our subscription list, and we feel confident that a little effort on the part of our present readers would soon place this paper on a paying basis. Friends willing to help will be supplied with sample copies and with subscription cards, on application to Mr. S. R. Briggs, Manager Toronto Willard Tract Depository. Be sure to send for a supply.

### "Wrong all the way Through."

JOHN H., lately converted in the Central Prison, Toronto, while talking to me the other day of the dark places from which he had been delivered by the power of Jesus, suddenly drew my attention to his Bible, a decidedly dog eared volume, whose condition he explained by saying that he was so ignorant that he had to work hard at it to get the meaning: "Now Mister," said he, "I have read this book through, from front to back, and I just find this out: 'That man has been in the wrong all the way through.'" I couldn't help thinking that even a great theologian might have felt pride had he originated so concise a statement of a great truth."

### Look Up.

ORIGINAL.



YOUNG lad had been sent from one of our Canadian farm houses to bring the cows home from the bush. They had wandered a long distance in search of pasture and it was several hours before he was able to return. A violent storm had arisen in the meantime; rain was pouring in torrents down the mountain side and to his dismay he found that the rough bridge spanning the stream which he must cross, had been swept away by the swollen rushing water. Night and darkness were coming on. Between him and home, which never before seemed so bright to the cold and hungry child,—the angry waters tore on. He thought of his mother—was she praying for him—of his father would he miss him, would he come to look for him?

He wondered if God would hear him if he really and truly asked him to help him, not *said* prayers as he always had done. Then with all his heart he prayed, "O God do let me get home again for Jesus sake."

Looking down the stream he saw that a large tree torn up by the roots had fallen across the stream and lodged on the opposite bank. Quickly gaining it he attempted to cross but the wind was contrary, the dark waters were roaring so loud, the trunk of the tree so slippery, his head became dizzy and he must soon have been swept away when he heard a voice loudly calling—"Look up Sam, look up!" He looked up, and saw his father coming to meet him; and keeping on looking up he was able to keep his footing until he was clasped in his father's arms and borne in safety to his mother.

Oh, weary, tried child of God take courage. The way is dark—a little while ago all was fair and bright, and trusting God was so easy, now trouble and danger have suddenly piled themselves up before you. Discouragement and failure, make you cry out, "All these things are against me," Gen. 42: 36.—"Hath God forgotten to be gracious?" Ps. 77: 9.

Forgotten you? His child? Oh no! Look up, Look up!—A Loving Father's voice is calling. "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee," Is. 43: 2. "It is I be not afraid," John 6: 20.

"I the Lord thy God will hold thy right hand, saying unto thee, fear not; I will help thee," Isa. 44: 21.

M. M. E.

# Our Mission Union.

TORONTO, SEPTEMBER, 1884. NO. 3.



## Work Among the Prisons. No. 2.

**C**HARLOTTE,—a bright eyed, but plain featured little woman, brimming over with good nature and impulsiveness. I just wondered how she ever came to such a place. The old story, evil home associations and the drink, the drink. Every one that spoke to her liked her, and we were all greatly anxious for her conversion, but while she listened attentively we could never see that her heart was touched by the love of Jesus. Still we were hopeful that when she got out she would do better. But then she had not been out for a fortnight before the old habits re-asserted themselves, and our next glimpse of Charlotte was of a poor, limp, dishevelled creature, showing the marks of the terrible enemy of the poor and weak—liquor.

One day, some months after her discharge, I got a note asking me to call and see a dying woman, a former inmate of the Reformatory. At her bedside was Charlotte acting as nurse. After I had spoken to the sick woman, I turned to Charlotte and to my pleased surprise found that she was quite sober. In answer to questions she told me that "Tom" got her to quit drinking for a fortnight past, and then she confidentially informed me that "Tom" wanted to marry her. As Tom was in the next room I had a talk with him, and found him to be a good, solid, laboring fellow, evidently very fond of Charlotte. I strongly advised her to accept his offer, which she did. Our dear friend, Rev. Mr. K—, of —, having just been ordained, he per-

formed (for the first time) the ceremony. The newly married couple, although living at the other end of the town, became regular attendants at the Chestnut Street Mission Bible Class and shortly after their marriage were both converted. A brighter christian than Charlotte could scarcely be found. Her first and last word generally is: "Oh, I am so happy, and so is Tom." As for Tom, though he earns his bread by the hardest laboring work, he is a most earnest Christian man. Early as he has to go out he never leaves in the morning without gathering his household (for they have adopted a little boy) for prayer and reading of God's word. Little light face came to me the other day, and she said: "You know Tom wants to be doing something for the Master, and he thought that we might take a large house, and take in the poor girls that are discharged from the Reformatory, afford them a safe place to stay and work in, free from the temptations that beset them so fiercely on their first coming out. We don't want to make anything, but to do good." This was the very thing we had been praying for most earnestly, and so we gladly encouraged little Charlotte in her proposal, thanking Tom when we next met him for his good suggestion. He declined the credit, saying that it was all Char's doing, when she replied briefly, "but I told you true, for are we not both one." I believe our good Lord will greatly use these two earnest souls for this work in bringing in the poor and the lost to the happy knowledge of His salvation.

W. H. H.

## God's Terms.

**I**F there be one thing more plain than another in Scripture, it is this—that neither the procuring of pardon, the obtaining of salvation, nor possessing a title to heaven, ever was, or can be, a matter of bargain or merchandise.

## OUR WATCHWORDS.

Whosoever will come after Me, let him deny himself, and take up his cross, and follow me.—Mark viii. 34.

For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it.—Mark viii. 35.

## The Pleasant Journey.

BY MATTHEW HENRY.



BEING there are twelve things which help to make a journey pleasant, let us note something like to each of them which may be found in the way of Wisdom, and those that walk in that way.

1. It helps to make a journey pleasant to go upon a good errand.

Godly people go upon a good errand, for they go on God's errand, as well as on their own, that are serving and glorifying Him, contributing something to His honour, and the advancement of the interests of His kingdom among men; and this makes it pleasant.

2. It helps to make a journey pleasant to have strength and ability for it. He that is weak, and sickly and lame, can find no pleasure in the pleasantest walks.

Were God's children to proceed in their own strength, they would have little pleasure in the journey, every little difficulty would foil them, and they would tire presently; but they go forth, and go on 'in the strength of the Lord God' (Ps. lxxi. 16), and upon every occasion, according to His promise, He gives them that strength to them, and they mount up with wings like eagles, they go on with cheerfulness and alacrity, they 'run and are not weary, they walk and do not faint.' (Isa. xl. 31.)

3. It helps to make a journey pleasant to have daylight. It is very uncomfortable travelling in the night, in the black and dark night.

But Wisdom's children are all 'children of the light, and of the day.' (1 Thess. v. 5.) They 'were darkness, but are light in the Lord,' and 'walk as children of the light.' (Eph. v. 8.) Truly the light is sweet, even to one that sits still, but much more so to one that is on a journey; and doubly sweet to those that set out in the dark, as we all did. But this great light is risen upon us, not only to please our eyes, but to 'guide our feet into the paths of peace.' (Luke i. 79.)

4. It helps to make a journey pleasant to have a good guide, whose knowledge and faithfulness one can confide in.

But this is both the safety and the satisfaction of all true Christians, that they have not only the Gospel of Christ for their light, both a discovering and a directing light, but the Spirit of Christ for their guide. It is promised, that He shall 'lead them into all truth' (John xvi. 13). He shall 'guide them with His eye.' (Ps. xxxii. 8),

These may go on their journey pleasantly, who are promised, that whenever they are in doubt, or in danger of mistaking, or being misled, they shall hear a voice saying to them, 'This is the way, walk ye in it.'

5. It helps to make a journey pleasant to be under a good guard or convoy, that one may travel safely.

Satan, by the world and the flesh, waylays us, and seeks to devour us; so that we could not with any pleasure go on our way if God Himself had not taken us under His special protection.

The same spirit that is a guide to these travellers, is their guard also; for whoever are 'sanctified by the Holy Ghost,' are by Him 'preserved in Jesus Christ' (Jude 1), 'preserved blameless,' and shall be 'preserved to the heavenly kingdom' (2 Tim. iv. 18), so as that they shall not be robbed of their graces and comforts, which are their evidences for, and earnest of, eternal life; they are 'kept by the power of God through faith unto salvation' (1 Peter i. 5), and therefore may go on cheerfully.

6. It helps to make a journey pleasant to have the way tracked by those that have gone before in the same road, and on the same errand. Untrodden paths are unpleasant ones.

It is pleasant to think that we are walking in the same way with Abraham, Isaac, and Jacob, with whom we hope shortly to sit down in the kingdom of God. How many holy, wise, good men, have governed themselves by the same rules that we govern ourselves by, with the same views, have lived by the same faith that we live by, looking for the same blessed hope, and have by it 'obtained a good report!' (Heb. xi. 2.) 'And we go forth by the footsteps of the flock.' (Cant. i. 8).

7. It helps to make a journey pleasant to have good company.

The communion of saints contributes much to the pleasantness of Wisdom's ways; we have many fellow-travellers that quicken one another by the fellowship they have 'one with another, as companions in the kingdom and patience of Jesus Christ.' (Rev. i. 9.)

They that travel together make one another pleasant by familiar converse; and it is the will of God that His people should by that means encourage one another, and strengthen one another's hands. 'They that feared the Lord spake often one to another.' (Mal. iii. 16.)

8. It helps to make a journey pleasant to have the way lie through green pastures and by still waters. David speaks his experience herein (Ps. xxiii. 2), that he was led into the 'green pastures,' the verdure whereof was grateful to the eye, and by the 'still waters,' whose soft and gentle murmurs were music to the ear. And he was not driven through these, but made to lie down in the midst of these delights, as Israel

when they encamped at Elim, where there were 'twelve wells of water, and threescore and ten palm-trees.' (Exod. xv. 27).

9. It adds to the pleasure of a journey to have it fair overhead. And this is the happiness of them that walk in Wisdom's ways, that all is clear between them and heaven. There are no clouds of guilt to interpose between them and the Sun of Righteousness, and to intercept His refreshing beams; no storms of wrath gathering to threaten them.

Our reconciliation to God, and acceptance with Him, makes everything pleasant. 'How can we be melancholy, if Heaven smile upon us? 'Being justified by faith, we have peace with God' (Rom. v. 1).

10. It adds likewise to the pleasure of a journey to be furnished with all needful accommodations for travelling.

They that walk in the way of God have wherewithal to bear their charges, and it is promised them that they shall 'want no good thing' (Ps. xxxiv. 10). If they have not an abundance

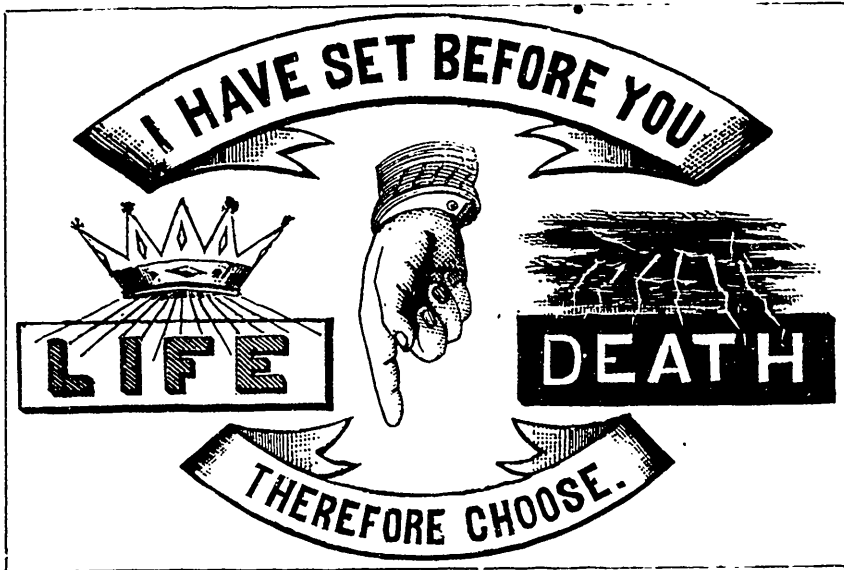
of the wealth of this world, which, perhaps, will but overload a traveller, and be an incumbrance rather than any furtherance, yet they have good bills; having access by prayer to the throne of grace, wherever they are, and a promise that they shall receive what they ask; access by faith to the covenant of grace, which they may draw upon, and draw from an inexhaustible treasury. 'Jehovah-jireh, The Lord will provide.'

11. It adds something to the pleasure of a journey to sing in the way. This takes off something of the fatigue of travelling, exhilarates the spirits. God has put a song, a 'new song, in the mouths' of His people (Ps. xl. 3), 'even praises to their God,' and comfort to themselves. He hath given us hearts to be cheerful, and has made it our duty to rejoice in the Lord always.

It is promised to those that are brought to praise God by the hearing the words of His mouth, that they shall 'sing in the ways of the Lord' (Ps. cxxxviii. 5), and good reason, 'for great is the glory of the Lord.' How pleasantly did the released captives return to their own country, when they 'came with singing unto Zion!' (Isa. li. 11).

12. It helps to make a journey pleasant to have a good prospect. The travellers in Wisdom's ways may look about them with pleasure, so as no travellers ever could, for they can call all before them their own, even 'the world, and life and death, and things present, and things to come;' in this state, 'a' is yours,' if you be Christ's (1 Cor. iii. 22). The whole creation is not only at peace with them, but at their service.

They can look before them with pleasure; not with an anxiety and uncertainty, but a humble assurance; not with terror but joy. It is pleasant in a journey to have a prospect of the journey's end; to see that the way we are in leads directly to it, and to see that it



cannot be far off; every step we take is so much nearer it, nay, and we are within a few steps of it. We have a prospect of being shortly with Christ in Paradise; yet a little while, and we shall be at home, we shall be at rest; and whatever difficulties we may meet with in our way, when we come to Heaven all will be well, eternally well!

Reader, what road are you travelling?

### Disappointment.

We are often disappointed in *circumstances*.  
 We are often disappointed in *saints*.  
 We are often disappointed in *ourselves*.  
 But NEVER disappointed in God.  
 "Hope thou in God;" He perfectly understands us.

## Drawing Water.



SHALL not soon forget the circumstances under which I heard an outline sermon upon Isa. xii. 3, "With joy shall ye draw water out of the wells of salvation."

It was a hot Sunday afternoon, when five of us, engaged in village mission work, had been toiling over the Chilton Hills. To escape the sun, and get a few minutes' rest, we threw ourselves under a small clump of trees; and, as one friend remained standing, it was agreed that he should address the other four, acting the part of preacher for their spiritual good. Perhaps feeling the value of a refreshing draught at that particular moment, he announced as his text, "With joy shall ye draw water out of the wells of salvation;" giving as divisions—

1. The persons drawing.
2. What they draw.
3. Whence they draw; enlarging, under this head, upon the wounds of Jesus as being the wells of salvation whence believers draw the water of life.

As a fourth division, some one suggested that the speaker had forgotten—4. The spirit in which they draw, viz., "with joy."

But the best part was to come, for as we pursued our way, our friend gave us an illustration of the text from his own experience:—

"I remember," said he, "being in a family where all had been blessed but one, a young man. Of course, the mother wished me to speak to him, but he avoided giving me the opportunity. One day, however, I caught him at home attending to his birds, for which he had a great fancy; and as I manifested interest in the little pets, I soon gained his confidence, and was shown how he had taught them to draw their own drink by means of a little pulley and bucket. But there was one new comer amongst them, a redpoll, who would not attend to this little performance.

"I shall not give it water in any other way," said the young man.

"Will you let it die?"

"Yes; I have provided the water and the apparatus, and if it will not draw, it must go without. Mother says I am cruel, but I do not see it so. What do you think?"

"No, it does not seem cruel: the others do it, and this one sees them. If he dies with water within reach, I think it deserves to perish."

"Agreeing with the young man in this little matter completed the friendship; so I got him to sit down, and quietly quoted, 'With joy shall ye draw water out of the wells of salvation;' adding

'other birds do; mother does; sister does. Why not you? God has provided it. You have seen how they got it. He will not do more for you. Why not draw?'

"The young man was startled at this unexpected and appropriate word. He must draw or die. God would not do anything more. The Holy Spirit blessed the simple illustration. He drew, and drawing, sang a sweeter song of joy than was ever warbled by birds."

Is it any wonder that I commenced this little story by saying, I should not soon forget the circumstances under which I heard such an exposition of this text? May the reader not only remember about the "drawing," but go and do likewise. Others do; why not you, my reader?

WILLIAM LUFF.

## "That was Faith."



HERE is a man living in the city of New York who has a home on the Hudson river. His daughter and her family went to spend the winter with him; and in the course of the season scarlet fever broke out. One little girl he put in quarantine, to be

kept separate from the rest. Every morning the old grandfather used to go and bid his grandchild "Good-bye" before going to his business. On one of these occasions the little thing took the grandfather by the hand, and leading him to a corner of the room, without saying a word she pointed to the floor where she had spelt out in what we call crackers, but what you call small biscuits, "Grandpa I want a box of paints." He said nothing. On his return home he hung up his overcoat and went to the room as usual, when his little grandchild, without looking to see if her wish had been complied with, took him into the same corner, where he saw spelled out in the same way, "Grandpa, I thank you for the box of paints." The old man would not have missed gratifying the child for twenty pounds. That was faith.—"The Way to God." By D. L. Moody.

Whosoever drinketh of the water that I shall give him, shall never thirst.

John iv. 14.

## A Losing Game.



OUR attention is directed to the accompanying illustration, taken from a German picture, which is at once a masterpiece of art and of impressive teaching. It presents to the mind, through the eye, as much truth as is to be found in many a volume. Satan is playing a game with a young man for his soul. The arm of his chair is an open-mouthed lion, whose claws grasp a human skull. The chess-board is the lid of a stone coffin: the game is played in the chamber of death. The front of the coffin displays a weeping, winged woman, whose body is crushed with the loathsome tails of two hideous creatures, whose grinning teeth are buried in her distended wings. According to the pleasing fancy of the ancients, the human soul is represented by a gentle female with wings. The two repulsive monsters are Error and Vice, by which the soul, which should soar to heaven on the wings of faith and love, is made the hopeless slave of earth. The woman, feeling her guilt and shame, buries her face in her hands—type of the sinful soul that at length struggles madly to break the devil's chains, which at first it welcomed with gaiety. . . . Of the pieces on Satan's side, the king, with a crooked feather in his cap, represents Satan. The queen, holding out the intoxicating cup, is pleasure. Then you have indolence with a sow's head, sleeping on an unhewn block; anger, a turkey-cock in a rage; pride, with a peacock's tail, spurs on his heels, an order on his breast, a full purse in one hand, and the other stretched out as if giving command; falsehood, with a cat's head, and a dagger behind his back; avarice, lean, gnawing his own hand, and holding a chest under his arm; and impudent unbelief, kicking against the cross. The eight pawns are doubts, small harpy-like creatures, with sharp teeth and bat's wings.

On the other side of this strange chess-board, the king represents man's soul. The queen, hold-

ing a cross, is religion. The officers are, hope with the anchor; truth with torch and shield; peace with the palm (already in Satan's hand); and in the corner near it, humility with head bent in prayer; innocence, a little child with hand held out for help; and love, two children kissing. The pawns are the heads of worshipping angels, and represent prayer.

### THE GAME.

Satan is winning. He has already taken from the youth, innocence, peace, love, humility, and five angels' head; he has robbed him of all these four virtues, and nearly destroyed his faith in prayer. The youth has mastered only one doubt, and one vice, anger. Satan is pressing forward all his force,—pleasure, unbelief, evil doubts, &c.,—against religion, which stands protecting the soul. For there is hope of a man so long as this is not clean lost.

What a deep designing eye Satan has! His very hairs stand stiffly out with determination. He glories in the ruin he hopes soon to complete.

But how sad and careworn is the youth's face! Sin is the hardest work he ever tried, and he now fears that all may be lost. But when he began, nobody was more light hearted than

he. All is explained by one word—*Cheated*. By lying promises, Satan drew him into sin's hazardous game; and he is winning it by playing falsely. But Heaven as well as hell strives with man for the prize of his precious soul. The angel looks on sadly: and will, we may hope, by awakening his conscience, rescue the youth from destruction.

**FRIEND!**—Is this a picture of your life thus far? If so, be warned. You are playing a losing game. Stop ere it be too late. Stop at once. Now is the accepted time; Behold, now is the day of salvation.

**Pleasure and Duty.**—I see when I follow my shadow, it flies me; when I fly my shadow, it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest, then, my pleasures forsake me, I will forsake them. Pleasure most flies when I follow it.—*Reynolds*.





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.

COSPEL SERVICES

EVERY NIGHT,

With the following gentlemen as chairmen till 1st January, 1885. Services each evening (except Sunday) at 8.00. Sunday service at 8.30.

- SUNDAY.—S. H. Blake.
- MONDAY.—S. R. Briggs.
- TUESDAY.—H. B. Gordon.
- WEDNESDAY.—Elias Rogers.
- THURSDAY.—J. J. Gartshore.
- FRIDAY.—R. Kilgour.
- SATURDAY.—W. H. Howland.
- SUNDAY Evenings, at 7.10, Children's Service.—Henry O'Brien.

ADDITIONAL MEETINGS HELD IN THE BUILDING.

- SUNDAY—9.30 a.m., Sunday School.
- 3.00 p.m., { Our Mission Union Bible Class.
- 7.10 p.m., Children's Church.
- MONDAY—Young Men's Society. Sewing Society.
- TUESDAY—Bible and Flower Mission.
- THURSDAY—5.15 p.m., Prayer Meeting.
- DAILY (Sunday excepted) at 9 a.m.: Day School for children, who (from many causes) are ineligible for public schools.

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

Acknowledgments.

In this column we acknowledge all receipts for the work of the Union, and a copy containing acknowledgement will be sent to each contributor.

DONATIONS RECEIVED TO DATE.

SEPTEMBER 20, 1884.

Previously acknowledged.....	\$1332 91
E. R.....	5 00
Miss McD.....	1 00
R. T. W.....	5 00
B. G. T.....	20 00
Our Bible Class.....	11 49
	<hr/>
	\$1375 40

MISSION MEETINGS

IN AFFILIATION WITH THE UNION.

A COTTAGE MEETING is held every Tuesday Evening, at 8 o'clock, in McBride's Hall, north-east corner of Elizabeth and Edward Streets. Good singing.

COTTAGE MEETING at No. 20 St. Patrick's Square, every Monday evening, at 8 o'clock.

OTHER MISSION MEETINGS

NOT CONNECTED WITH THE UNION.

We shall be pleased to receive notices of other Missions for insertion in this column.

DENOMINATIONAL.

ST. ANDREW'S CHURCH (PRES.) MISSION.—Cor. of St. Mark and Adelaide Streets. Services—Sunday Night, at 7 p.m., and Thursday Night at 8 p.m. J. SOMERVILLE, Missionary.

CENTRAL PRESBYTERIAN CHURCH MISSION.—44 William St. Services on Sunday at 7 p.m.; Thursday at 8 p.m. J. GOFORTH, Missionary.

KNOX CHURCH (PRES.) MISSION.—Duchess Street Services on Sunday at 7 p.m., and on Thursday Evening at 8 o'clock. J. ARGO, Missionary

CHURCH OF THE ASCENSION (EPISCOPAL). COTTAGE MEETING in the Chapel, corner York and Richmond Streets every Friday Evening, commencing with a Song Service at 7.30, and regular Service at 8.



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OBJECT.

The publication and circulation of strictly Evangelical or Gospel literature and such publications as unfold the exalted privilege of all believers in Christ, on the distinct understanding that the work is purely a Christian (undenominational) enterprise for the purpose of disseminating literature of such a character as shall extend the Kingdom of our Lord Jesus Christ.

The Annual Meeting of the directors was held on July 30, when the manager submitted the report for the year ending June 30. It was exceedingly encouraging, the business for the year being fully 50 per cent, in advance of any previous year. The directors were enabled to pay the six per cent. dividend, and to appropriate \$250.00 to Fund for reduction in value of merchandise; \$150.00 to "Free Distribution Fund;" \$663.00 to "Rest account," making the present amount to credit of this account, \$1212.17. The amount of literature sold during the year was as follows:—Tracts, leaflets, &c., 428,696; Gospel text cards, 27,300; S.S. Scripture text cards, 250,000; books, pamphlets, &c., 42,000; hymn books, 20,856; Bibles, 2,500; copies of "Notes for Bible Study," 92,000; total, 863,352 copies. The amount of literature, consisting of tracts, books, and Bibles, distributed gratuitously was 125,000 copies. The total issues for the year being 988,352 copies, or 1,650,552 issues since the formation of the Company, July, 1882, and upwards of *Four million* issues since the opening of the Depository in 1873.

Unsubscribed Stock.—The Directors feel much pleasure in offering this Stock as a safe investment at 6% (the amount allowed by the charter, as all profits over this amount are applied to the Free Distribution of Gospel Literature), and considering the character of the enterprise, they feel assured that Christian friends will be only too glad to have an interest in so blessed a work.

Blank application forms for Stock, will be supplied.

S. R. BRIGGS, Manager.