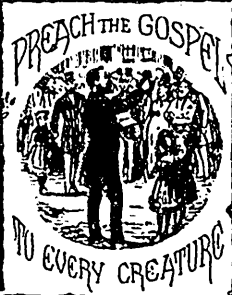


I WAS IN PRISON, AND YE CAME UNTO ME.—Matt. xxv. 36.

MISSION UNION

an Evangelistic Journal

Vol. 1. FEBRUARY 21, 1885. No. 13.



BE NOT WEARY IN WELL DOING.



Prison Work.



AMONG the many organizations in our city for the reclamation of the fallen, few have been more abundantly blessed than has that one known as the "Prisoner's Aid Association, of Toronto." This Society has just completed its tenth year of usefulness, and the report presented at the Annual Meeting held (in the Mission Union Hall) on the 3rd inst., shows that the work during the past year has been marked by a steady increase of usefulness. During the year the Association has aided in all 587 discharged persons; and found employment for 374 persons; has given furniture to 68 families—sheltered in the Home (148 Bay street), 250; given meals and board to 380; paid rent for 24; paid fare to homes or where work was to be procured for 29; distributed 339 articles of clothing, 42 articles of furniture, 59 of tools. The number of meals given in the home was 3,759. The Association this year opened a special lodging house for discharged female prisoners, which has already proved of great value in saving some, though it has only been a few months opened. The system is very complete and effective, and has been very highly spoken of by visiting friends from the Old World, experienced in the work there. Another pleasing feature in the work is the lending system. The Association lent out to discharged prisoners during the past year, \$278.47, and have received back \$325.67, part of which was due on loans made in 1883.

The religious teaching in the Sunday Schools at the Central Prison and the Mercer Reformatory has been blessed of God to the salvation of several. We wish our space would admit of a more thorough review of the work of this most valuable organization, as from our heart we wish the Prisoner's Aid Association, with the S.S. work and Prison Gate Mission every success, and we commend the work to our readers as specially deserving of countenance, prayer and support.

I will delight myself in Thy statutes.—Psalm cxix. 16.

Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

Subscription Rates, per year, (post paid)

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

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

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

Original 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.

[Feb. 22.] Paul Before the Council. [Acts 23: 1-11.]

Paul has told the whole truth and nothing but the truth, and nothing but the truth. He has been stripped and scourged. He has defended himself as a Roman citizen and the scourge has been dropped, and now he is before the highest court of the Jews. How procedure is often rolled along on a personal or popular *supposition*. It was supposed that Paul had brought Trophimus into the temple.

1.—PAUL APPEARS WITH A GOOD CONSCIENCE and a courageous heart, and can steadily look his judges in the face. A good conscience always comes to a scholar or teacher by obedience to God. "Herein do I exercise myself always, to have a conscience void of offence, toward God and toward man." Paul never forgot that presence and that voice, that met him on his way to Damascus.

PAUL INSISTS ON PERSONAL AND POLITICAL RIGHTS.

2. As a Roman they had no right to scourge him, and as a man they had no right to smite him while acting in defence, and if he had spoken unadvisedly, he was as prompt in his confession and apology.

PAUL'S CONFESSON OF FAITH IN THE RESURRECTION OF THE DEAD.

3. As the term GENTILES, enraged the mob, so the *Resurrection* arouses and divides the judges. The Hope of Christ and the Resurrection of the dead are inseparable, if the first is held, the second follows. There was real christian wisdom in Paul's position and this is not to be lost sight of in the cause of Christ.

PAUL'S EXTREMITY IS GOD'S OPPORTUNITY FOR RICH SUPPORT.

4.—"Be of good cheer." If you want salvation Christ has provided it. If you are saved and want strength, the Lord has that for you. If you are in sorrow, the Lord has comfort. If you are persecuted the Lord knows it and will come to your relief. "Therefore at all times and in all circumstances." "Be of good cheer." Paul's fidelity in these trying days prepares him for a still grander sphere of influence from Jerusalem to Rome.

[ORIGINAL.]

Comfort in Sorrow.

BY MISS CELIA DEVINE.

God shall wipe away all tears from their eyes.—Rev. 7. 11.



Is your spirit sad and weary,
Do dark clouds o'erspread your sky,
Are you sighing—vainly sighing,
For the joys that from you fly?
Raise your aching eyes to heaven,

To that city bright as day,
List, a gentle voice is saying,
"God shall wipe your tears away."

Do the things of earth deceive you,
And loved friends prove all untrue,
Does their coldness sadly grieve you,
As you walk this sad life through?
Take to God your every sorrow,
For He kindly says you may
Freely "cast your burden on Him,"
"God will wipe your tears away."

Though the angry storm is beating,
On your poor defenceless head,
Dark and dreary be the pathway,
That your bleeding feet may tread,
God will shield you, if you trust Him,
His almighty power display,
And with hand so soft and tender,
"God shall wipe your tears away."

When this weary life is ended,
And your spirit sinks to rest,
You sha' find a home forever,
On the Saviour's loving breast,
Then shall dawn upon your spirit,
One eternal joyous day,
And the hand, once torn and bleeding,
All your tears shall wipe away.

The Dusty Room.



YOUNG GIRL was sweeping a room one day when she went to the window-blind, and hastily drew it down.

"It makes the room so dusty," she said "to have the sunshine coming in."

The atoms of dust which shone golden in the sunbeams were unseen in the dimmer light. The untaught girl imagined it was the sunshine which made the dust.

The light of the Spirit is like the sunshine in the dusty room. It reveals what was before hidden. When we begin to feel unhappy about our sins, let us never try to put away the feeling. Do not let us put down the curtain, and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is showing us ourselves; and better still, He will show us the true way to happiness.

"Spent, But Charged."



SPON a sun-dial, two hundred years old, in All Soul's College, Oxford, is the Latin motto, *Parent et Imputantur*. The English equivalent heads this article. The shadow glides over the face of the dial silently; there is no pendulum beat or whirl of wheels; the hours have been spent, but they are recorded, charged, in the books of everlasting remembrance. That record which God keeps must one day be faced.

Young man, you spend your hours carelessly, as the spendthrift throws away his money. You make no account of them. But God does. He charges every one of them, down to their last golden moment. What will you have to say when you face that record at the last day?

Young woman, life to you seems a time of gaiety, of wild enjoyment.

The hours go by on winged feet. Day follows day, and your thought is of nothing but the pleasure that can be got from the passing hour. Ah, these hours are all charged to your account, and you will meet them one day.

Little child, even the hours you spend in the innocent enjoyment and pursuits of your youth are all charged. Not one of them slips away without leaving its record.

Man, woman, child, whoever you are, take to heart the motto on the old sun-dial. We must not forget the reckoning day. These hours that pass so silently and so quickly are making up our lives. For all our deeds we are to render an account. But how unmindful of all this we are! How we suffer the priceless moments to go by, and forget that they are priceless!

"Spent"—the hours that might have been filled with usefulness; the hours that ought to have been employed in accepting peace from God, and in activity in his service—spent, gone, thrown away, perhaps! but "charged;" and every new hour that comes to you is but hurrying you on to the bar of judgment, where you will have to look into the account and see how it stands.

How much better for all of us if we would realize the value of our time; if we would not

squander it; if we would use it, every shining minute of it, for the glory of God and the good of men! Time thus spent is "charged," certainly, but is charged to our credit.

Oh these silent, fleeting hours! Day follows day, and we grow older moment by moment but, by God's grace, we can make each day help us on to a measure of perfection in Christ. Our time will be "spent," and it will be "charged," but we shall meet the record with joy and not with grief.

But alas for him whose hours have been spent recklessly, defiantly of Divine authority! Alas for him when he shall meet the account "charged" against him, and must be dumb!

EVANGELISTIC ECHOES.

MR. GEO. SOLTAU is still meeting with success in Brooklyn and New York.

The ministers are giving him their hearty support and encouragement. Mr. Soltau's work for the Master has ever been solid, and we frequently meet with persons who were blessed through his instrumentality while in Canada.

MR. GAY and MR. BARTON have been preaching and singing the Gospel at Warwick, Ont. The

Christians there are alive to the importance of the work, and as a result, many precious souls are rejoicing in a new found Saviour.

DURING the past few weeks, at the Pickering (Ont.) College, seven have professed conversion, five boys and two girls.

REV. R. G. PEARSON, who has been labouring with good success at Waco, Texas, is now engaged in Waxahachie, Texas.

MR. G. H. MARSH, of the Canadian Evangelization Society, has been holding services at Warsaw. Rev. Mr. Lloyd, with whom he was labouring, writes:—"We have had most glorious meetings. . . Men who have not been at church for years, come out to hear him. Church packed, and the altar crowded with seekers. The most successful revival I have ever enjoyed."

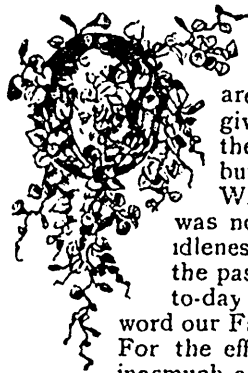
DAILY ENQUIRIES.

AM I RELYING FOR SALVATION ON THE DEATH OF CHRIST?
 AM I GLORIFYING IN THE PERSON AND WORK OF CHRIST?
 AM I GUIDED BY THE SPIRIT AND WORD OF CHRIST?
 AM I SEEKING TO BE MORE AND MORE LIKE CHRIST?
 AM I LIVING TO THE PRAISE AND GLORY OF CHRIST?
 AM I LOVING ALL WHO BEAR THE IMAGE OF CHRIST?
 AM I FORGIVING OTHERS, AS I AM FORGIVEN BY CHRIST?
 AM I USING MY MEANS AS A GOOD STEWARD OF CHRIST?
 AM I PATIENTLY SUFFERING FOR THE NAME OF CHRIST?
 AM I ADORNING IN ALL THINGS THE DOCTRINE OF CHRIST?
 AM I PRAYERFULLY LOOKING FOR THE COMING OF CHRIST?
 AM I REJOICING IN HOPE OF BEING EVER WITH CHRIST?

The Husbandry of the Soul.*

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

No. 3.—THE TOIL OF THE HUSBANDMAN.



OUR Lord said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Yes! rest from the burden of sin and guilt; but not rest from work. He Who wrought all His life long was not likely to call disciples to idleness, and mere dalliance with the passing hours. "Son, go work to-day in My vineyard," is the word our Father says to us. It is well. For the effort of husbandry is good, inasmuch as it makes us think and act.

"In all labor there is profit." The blood courses freely in the open air, the muscle swells with the strain of toil, the nerves are braced, the balance of the system is preserved. Not the least, by any means, of the rewards which the toil of husbandry gives are health and strength.

What comes from the culture of the field, comes from that of the soul. There is the one law for both. Every effort that we make in spiritual life goes for something, as regards our spiritual health and strength. We are the better for it. Leave something unsaid to-day, which should not be said; say something to-day which should be said; surmount the difficulties and hindrances incidental to each, and you shall be all the stronger to do the like to-morrow. Every act of labor will make you, soul more healthy, will overcome more and more the lassitude of your being, will leave you more and more inclined for fresh soul-work. Every harvest is only representative of accumulated toil; whenever you are called upon to make effort, say: "Something—much, is to come of it." I am persuaded there are many spiritual conditions of blessing which can be attained to only by personal toil.

Do not be discouraged then, because you have hard work in your soul: it is probably connected with special grace. Every effort you have to make, will leave you all the better for it, after it has been made. Remember in it all that you are the Master's labourer, and it is no part of His system to let His husbandmen sink under their toil. Like Jesus we are about our Father's business, when we are toiling in the husbandry 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.

[ORIGINAL.]

The Incense Altar.

BY GEO. W. SOLTAU.

JUST as the large Brazen Altar was the first object that met the eye of an Israelite entering the Court Yard of the Tabernacle, so the *Golden Altar* was the vessel standing nearest the Door into the Holy Place, and would be the first object on which the eye of the Priest would fall on entering. It was designed for the purpose of the offering of sweet incense to God continually. Made of the incorruptible or Shittim wood overlaid with pure gold, it set forth the truth that Jesus Christ as Son of Man and Son of God is alone able to present to God acceptable praise and worship on behalf of His people. Its four horns pointed to the four great sections of the camp of Israel, and signified the Incense was acceptable and efficacious for all. The horns were tipped with the blood of the animals slain by the side of the Brazen Altar for sin, and the fire that was kindled on it was taken from the Brazen Altar in the first instance. Thus we learn that the blessed intercession of the Lord Jesus for us is associated with His death and suffering for us on the Cross. As our Sin bearer who has made atonement for us, He is now also our Intercessor, securing the full benefits of His sacrifice for us, and caring alike for *all* His redeemed ones of whatever denomination in the Church or nationality in the world.

Round the top of the Altar went a Golden Cornice which prevented any of the live coals or Incense from falling to the ground, reminding us of the text "He ever liveth to make intercession for us," and we know that none of His prayers can ever fall to the ground. How little we are accustomed to trust the prayers of the Lord Jesus, and how much we rely on our own prayers; and yet none of our petitions would ever reach the throne of God, unless the Lord presented them, purifying them of evil, and mingling them with His own petitions.

For those who crucified Him, He prayed "Father forgive them." To the disciples who followed Him, He promised, "I will pray the Father, and He shall send you another Comforter." The pardon of our Sin then, and the gift of the Holy Spirit are the result of the Death and Resurrection of Jesus, as connected with His Intercession. Let us read carefully the beautiful prayers of John xvii, full of sweet petition for us. Six times He reminds the Father that He (God) gave us to Him, and therefore all He asks for us must be given to us by the Father for His sake. Soon will He have the joy of seeing His prayers answered, when we shall be *with Him* and *like Him*. Let us respond, Even so, Amen.

The Pointsman and His Child.

IN one of the railroads in Prussia a pointsman was just taking his place, in order to turn a coming train, then in sight, on to a different track. Just at this moment, on turning his head, he discerned his little son playing on the track of the advancing engine. What could he do? Thought was quick at such a moment of peril! He might

spring to his child and rescue him; but he could not do this and turn the points in time, and, for want of that, hundreds of lives might be lost. Although in sore trouble, he could not neglect his greater duty; but, exclaiming in a loud voice to his son, "Lie down," he went to his post, and saw the train safely turned on to its proper track. His boy, accustomed to obedience, did as his father commanded him, and the fearful heavy train thundered over him. Little did the passengers dream, as they found themselves quietly resting on that side track, what terrible anguish their approach had that day caused to one noble heart. The father rushed forward to where his boy lay, fearful lest he should find only

a mangled corpse; but, to his great joy and gratitude, he found him alive and unharmed.

The boy was saved from a horrible death. What was it that saved him? *Prompt obedience* to his father's command! He did not hesitate; he did not wait to ask *why* the command was given; he simply heard and obeyed, and was saved!

Dear reader, if you are still unsaved, may you learn a lesson from this simple tale.

God not only tells men *how* they may be saved

—He not only *invites* them to come to Him, and even *beseeches* them, through His servants, to be reconciled to Him, but God also **COMMANDS!** "And this is his commandment, that we should *believe* on the name of his Son Jesus Christ." (1 John iii. 23.) Just as the pointsman, in that moment of fearful peril, *commanded* his son to do that which alone could save him from death, so God in infinite compassion *commands* you to believe in Jesus—to trust in him as your Saviour, because there is no other way by which you can

be delivered from the awful punishment of sin. "The wages of sin is death"—eternal death, but Jesus died—"the just for the unjust," and therefore, "*whosoever believeth in him shall receive remission of sins.*" Acts x. 43.)—*Dublin Tract.*

GEMS RE-SET.

I FIND the doing of the will of God leaves me no time for disputing about His plans.—*George Macdonald.*

OUR peace ought not to rest simply on the *work*, but on the *Worker*: not only on the finished work of Christ, but on *Christ Himself*, who has finished the work. We too often think of what He has *done* without connecting it with *Himself*; and by dwelling too

much on truth and doctrine, our souls get barren, for the soul must feed upon *Christ* as its portion—who He is, as well as what He has wrought.

MEEKNESS is love at school—love at the Saviour's school. It is Christian lowliness.—*Hamilton.*

A DESIRE to have Scripture on our side is one thing, and a sincere desire to be on the side of Scripture is another.—*Archdeacon Whately.*



[ORIGINAL.]

Old, but not Antiquated.

BY MRS. S. G. SAGE.



In the November "Century" an article on "the Bible in the Sunday School" describes the difficulties of Sunday School teaching, and aims, in part at least, to alleviate them. While speaking of the Old Testament Scriptures, the writer certainly tries to place them in an inferior position to the New Testament. The growing contempt, or at least indifference to the Old Testament Scriptures, is one of the most lamentable signs of the times. We cannot close our

eyes to the fact that this so-called "enlightened age," strives to pull down the Old Testament from its grand position of being the "Oracles of God." The God-Man Christ Jesus, held forth these old scriptures, (there were no other during his earthly ministry) as the rule of our conduct, and the great guide post to the celestial city. In conversing with the Jews in John v. 45, 46, He says, "Had ye believed Moses ye would believe Me! for he wrote of Me. But if ye believe not his writings how can ye believe My words."

In the parable of the rich man and Lazarus He says, "If they believe not Moses and the prophets neither will they be persuaded though one rose from the dead." Our Saviour commands us to study diligently the Old Testament Scriptures. "Search the Scriptures for in them ye think ye have eternal life and they are they which testify of Me!" He told the people they "erred because they knew not the Scriptures nor the power of God"—putting the Old Testament Scriptures and the power of God side by side! He told the disciples after His resurrection that they were fools because they believed not the scriptures" and "beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning Himself." "That all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning Me" Luke xxiv. 25. 44.

In His temptation in the wilderness He repulses Satan with three texts from the book of Deuteronomy; He read and expounded the Old Testament to the people, and frequently commences or ends His discourses with "It is written." Two facts stated in the Old Testament Scriptures, which have furnished inexhaustible matter for the scoffer, and which the "advanced scientist" would call fables, Christ has stamped with His authority

as actual historical events. Matthew x. 15, and Luke xvii. 29.

In the solemn hour in which He prophetically refers to His death and passion, He speaks of the story of Jonah, "as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth." Matthew xii. 40. "The men of Ninevah will rise in judgment against this generation, for they repented at the preaching of Jonah," and Timothy was commended by St. Paul for knowing these same Old Testament Scriptures, taught to him by his Mother and Grandmother. And what was St. Paul's opinion of those Scriptures? "*All Scripture is given by inspiration of God and is profitable*, etc." The Old Testament cannot be perfectly understood without the New and much of the New is elucidated by the Old. The same command stands for the New Testament as for the New. *Deut. iv. 2* "Ye shall not add unto the word which I command you neither shall ye diminish ought from it." And the following solemn words closes the canon of the Scriptures, "If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of Life." Rev. xxii. 19. The purposes of God were a long time developing, still they were *God's purposes*, perfect though incompletely revealed, and were written for our learning "upon whom the ends of the world have come."

The Old Testament was the dawning to our fathers, growing brighter and brighter to the perfect day. "For God, who in sundry times and divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son"—Four thousand years of darkness with now and then a "sure word of prophecy as a light shining in a dark place," then the Star in the east heralding in the perfect day, the "Sun of Righteousness with healing in His wings."

St. Paul says the Jews had one advantage, or profit over the Gentiles:—Was it their arts or sciences? Certainly not; their beautiful temple had been destroyed! Jerusalem the city of their pride was doomed! What had they to compare in arts or learning with classic Greece or in monuments with ancient Egypt? Yet in one thing they were superior to all nations. Because that unto them were "committed the Oracles of God!"—It is sufficient proof of how much the New Testament writers prized the old Scriptures, that they have quoted or alluded to passages from them over 800 times, and that the books of the Old Testament, with very few exceptions are referred to several times.

"Think not," said our Saviour, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. v. 17.

Prayer.



LORD teach us to pray" was the request made by the disciples of our Lord. (Lk. xi. 1.) At once He gave them that form known to us as "the Lord's prayer," but it might be more correctly designated "the disciple's prayer." Now we are for a few moments to look at our Lord's further teaching concerning

prayer. "Men ought always

to pray, and not to faint." Lk. xviii. 1.

"MEN OUGHT ALWAYS TO PRAY." Why? Because the King wills it. Your Maker, your Monarch, your Master has commanded it.

"MEN OUGHT ALWAYS TO PRAY." Why? Because it is an instinct and faculty of our nature, part and parcel of our mental manhood; and as an All-wise Creator has endowed us with the power, and not only the power, but the tendency to pray, we cannot and do not fulfil His will, or rightly use our capabilities, unless we pray.

"MEN OUGHT ALWAYS TO PRAY." Why? Because it is not only a duty demanded, and an instinct implanted, it is also a privilege, a precious privilege conferred.

"MEN OUGHT ALWAYS TO PRAY." Why? Because our state and condition is one of perpetual peril, and weakness, and need, which can alone be met by God's perpetual power and grace.

"MEN OUGHT ALWAYS TO PRAY." Why? Because in the infinite love and mercy of God to poor sinners He has not only opened a way of access to Him but He has given an infinite guarantee that the seeker shall have an hearing and his petitions shall be fulfilled.

"MEN OUGHT ALWAYS TO PRAY." Why? Because

Almighty God who hears and answers prayer, has revealed to us His will that we should pray for others as well as for ourselves, and hath promised that those intercessions shall avail much for the temporal, moral, and spiritual benefit of those for whom they plead.

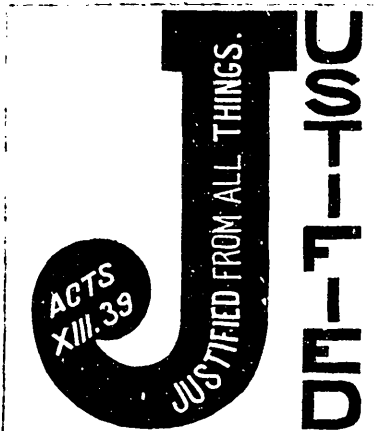
"MEN OUGHT ALWAYS TO PRAY." Why? Because our needs, our perils, our personal insufficiency, are "always" with us; because the throne of grace is "always" accessible, and the Hearer of prayer is *always* willing.

"MEN OUGHT ALWAYS TO PRAY AND NOT TO FAINT." Why not? Because no really true prayer can possibly be in vain.

We are apt to faint in our petitionings, if the gift we seek is long delayed. He never comes *too late*. The feet of Israel were washed by the mocking waves of the Red Sea before the waters were rent in twain; the arm of Abraham was uplifted and the knife gleamed in Isaac's upturned face, before the angel said, "Stay thine hand;" the fourth watch of the night came, and the storm had reached its height, and hope was dying in the disciples' hearts, when Christ walked across the sea to succour them; and the Apostle Peter lay bound in chains in Herod's prison, and under the very shadow of

THE GOSPEL ALPHABET. No. 10.

How can men be Justified with God.—Job xxv. 4.
A man is not Justified by the works of the law.—Gal. ii. 16.
It is God that Justifieth.—Rom. viii. 33.



Not what these hands have done,
Can save my guilty soul;
Not what this toiling flesh has borne,
Can make my spirit whole.

Not what I feel or do,
Can give me peace with God;
Not all my prayers, and sighs, and tears,
Can ease my awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

Justified freely by His grace.—Rom. iii. 24.
Ye are Justified in the name of the Lord Jesus.—1 Cor. vi. 11.
Being Justified by faith, we have peace with God.—Rom. v. 1.

the place where he was to die;—but Israel walked safely through, Isaac's life was spared, the fishing boat reached the shore, and Peter was set free—for all that. Because God is true and faithful, and because His promises are abiding and His covenant is sure there should be no fainting."—*J. J. Wray.*

HE who prays as he ought will endeavour to live as he prays. He who can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly praying, gracious frame is utterly inconsistent with the love of, or reason for, any sin.—*Owen.*



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

This Mission is supported entirely by voluntary contributions.

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

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

MISSION MEETINGS

IN AFFILIATION WITH THE UNION.

A COTTAGE MEETING is held every Tuesday Evening, at 8 o'clock, in 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 Hetrick St. every Sunday at 4:30 p.m. All welcome.

DENOMINATIONAL MISSIONS.

ST. MARK'S (Pres.) CH. MISSION.—Tecumseth and Adelaide Sts. Sunday, 11 a.m. and 7 p.m. Monday, 8 p.m., Bible Class. Thursday, 5 p.m., Children's Service; 8 p.m., Gospel Service. J. F. SOMERVILLE, Missionary.

CENTRAL PRES. CH. MISSION.—44 William St. Sunday, 7 p.m.; Thursday, 8 p.m. J. GORFORTH, Missionary.

KNOX CH. (Pres.) MISSION.—Duchess St. Sunday, 7 p.m., Thursday, 8 p.m. J. ARGO, Missionary.

CHURCH OF THE ASCENSION (Episcopal) COTTAGE MEETING, Cor. York and Richmond Sts., Friday evenings. Song service at 7:30, Regular service at 8.

Donations to Mission Union Fund

Received since last acknowledgment.

Our Bible Class, \$16.32; Box in Hall, 80 cts.; Miss Ball's class in Davisville S. School, \$3.75 Total, \$20.87.

Do You?

BY REV. GEO. EVERARD.



CARELESS ungodly man was hard at work cutting down a tree. The clergyman of the parish passed by, and saw what he was doing. "Why are you cutting down this tree?" he inquired. "Because it bears no fruit," was the reply. Then the clergyman very earnestly turned to him, and put the question, "Do you?" The man could not answer. The reproof went home to his conscience. A whisper of conscience within told him that he had been as a cumberer of the ground, and I trust the impression was not lost. "Do you?" Here is a question for all. The great Husbandman walks



through His vineyard, and marks every tree that is planted in it. He is not content with a fair profession, but he looks forth to see if there be good fruit, worthy of the toil and trouble He has expended upon it.

"Do you?" Do you bear fruit—good fruit, pleasing in God's sight? What is the fruit manifested in your daily life? By your actions and conduct each day, do you glorify God?

What is the fruit of your lips? What words do you speak from day to day, and from week to week?

What is the fruit of your heart? Even this is seen by the eye of the Omniscient. Is fruit found by God's grace in your heart? Judge your own self. Every tree that bringeth not forth good fruit will soon be cut down and cast into the fire.—Reprinted from No 7 Frandsen Series, stirring tract.



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