

I HAVE WRITTEN UNTO YOU, YOUNG MEN, BECAUSE YE ARE STRONG.—I J. n. ii. 14.

MISSION UNION

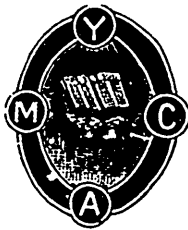
THE WORLD IS THE WORLD

an Evangelistic Journal

Vol. 1 NOVEMBER 1, 1884. No. 6



BE NOT WEARY IN WELL DOING.



Y. M. C. A.

THESE initials have become so familiar, that we doubt whether our paper will reach a single reader to whom they need to be explained. It is a question whether any other organization in this 19th century, has made such rapid strides, or been more owned of God in the salvation of men, and particularly

young men, than has the Young Men's Christian Association. Although (in its present form) of comparatively recent date, the so-called parent Association of London, England, being only 40 years in existence, yet so great has been the interest taken, and so rapid the development, that to-day the whole world is encircled by a chain of Associations—each one independent,—yet all bound together by that great tie of "Love to Christ" and "Love to our fellow men." At the present day, Associations are to be found in every part of the habitable globe. In each province of the Dominion—in Newfoundland—in the United States—in priest-ridden Mexico—in old England—bonnie Scotland—the Emerald isle—in Catholic France and Spain—amid the mountains of Switzerland—in Norway and Denmark—in Imperial Germany—in Rome itself—in the land of the Czar—in the celestial empire—in isolated Japan—along India's coral strand—in far off Kaffre land—in the land of the Pharaohs—in Mohammedan Turkey—in the islands of the Pacific—in Tarsus, the home of Saul the persecutor—and in that land where Christianity first saw light—even in the town of Nazareth itself this organization has effected a footing and entered upon its work.

In America the growth has been marvellous, as evidenced in the following statistics, comparing the present with 18 years ago :—
 1856 and 1884.—Then less than 60 Associations, now 834. Then one building, now 80 valued at \$3,421,000. Then 3

Our Mission Union,

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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.

salaries Secretaries, now 388. Then 13 Associations reported Bible classes, and 47 reported prayer meetings. Now over 400 report Bible classes, and over 600 report prayer meetings.

Add to this general prosperity the deep spiritual interest which has prevailed in many Associations, resulting in the conversion of many young men, and there is reason for sincere thanksgiving to God.

In Canada there are some 40 Associations, owning real estate valued at \$316,000. There are 17 General Secretaries, 4 Assistant Secretaries, and 2 Railroad Secretaries.

The recent Convention of Associations of Ontario and Quebec, held at Peterborough, while not so largely attended as some previous gatherings, will doubtless result in arousing the delegates to renewed labors in this most important branch of the Church's work.

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

The Temple is built. The Divine glory has crowned the undertaking with gracious approval. The wisdom of Solomon has been illustrated by his solution of the hard sayings, riddles, and dark questions proposed by the Queen of Sheba,—intended more to test the King than to increase her own knowledge and wisdom—and the result has exceeded all she had conceived. All this having passed in review—call to mind with what skill Jesus reproves the captious spirit of the Pharisees of every age by this incident (Matt. xii. 42). "Behold a greater than Solomon is here."

[Nov. 16.] Solomon's Sin. [1 Kings 11: 4-13.]

He has reigned about forty years. The commencement opened grandly for the honour of God and the best interests of Israel. 1 Kings iii. 5-15.

The young king asked for wisdom, not wealth.—and God gave him both. He is now getting into his latter days, and his prosperity and luxury has made him passive and pliant; and he becomes an easy prey to the clamors of his incogruous and unhallowed Harem. This is the constitutional cancer of ancient and modern oriental rulers.

There are instructive resemblances and contrasts between

THE FATHER, DAVID, AND HIS SON, SOLOMON.

1. Both came to the throne early in life. 2. Both were enthroned by Divine decision and approval. 3. Both entered on

their reign with promise of securing the highest ends of God dwelling in the midst of Israel. 4. As prosperity came, in material success and outward splendor, both fell into the sin that doth easily beset eastern monarchs—and God's law was dishonored—in two ways—marrying heathen women, and multiplying wives, Deut. xvii. 17-20; vii. 1-4. The foundation institution of race life was set aside, and swift and prolonged punishment followed. 5 The father trampled on the second table of the law. Commandments 10th, 7th and 6th were set aside—by COVETOUSNESS, ADULTERY, MURDER—in this order of development. James i. 14, 15. The son set the second commandment of the first table at naught. In both cases, and in this as in all cases, the iniquities of the fathers visit the children.

There is no ground for believing that Solomon became an idolator, in the strict sense of that term; but by a false liberalism he tolerated and abetted the sin, which, in the sight of God, was treasonable. Temples to the abominations of Ashtoreth, Milcom, Chemosh, and Moloch, were built in Jerusalem for his wives, who burned incense to their gods. Ponder well verses 9-11. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4: 23.

[Nov. 23.] Proverbs of Solomon. [Prov. 1: 1-16.]

THE ORGANIC FACT, THOUGHT, OR INDWELLING LIFE OF THE BIBLE IS RELIGION, GOD, HIS SON, THE HOLY SPIRIT.

Hence the incident, biography, history, law, doctrine, &c., constitute the setting of RELIGIOUS LIFE.

There is helpfulness in regarding the Song of Solomon as the product of his early life—the Book of Proverbs as the conclusions of his mature life—and the Book of Ecclesiastes as the lament of later days.

These Lessons give examples of wisdom from its earthly and heavenly side—and Jesus is the source and embodiment of the highest wisdom of God to men.

"PROVERBS ARE THE SALT PITS

of a nation, treasured preservatives against corruption," "Little Gospels," condensed statements of truth everywhere and always helpful to the person reverencing and obeying God.

GET WISDOM.

What is wisdom? Knowledge obtained in the natural sphere of life—or revealed by God and received by us—as connected with our salvation. Knowledge applied to the best and highest ends of life—toward God and men. A clear judgment between the right and the wrong, the true and the false of life, with an undying purpose to do the right, conferring not with flesh and blood.

THE MOTTO OF THIS BOOK OF PROVERBS IS—

The fear of the Lord is the beginning, middle, and the end of wisdom. The highest, the holiest, the most manifold, the deepest and the most Divine wisdom known to men and angels is—God in Christ reconciling the world unto Himself. The lesson before us is, at this stage of the Divine unfolding in history a grand illustration.

OUR WATCHWORDS.

Mine eyes fail for thy word, saying, When wilt thou comfort me?

Fear not, for behold I bring you good tidings of great joy, which shall be to all people.

Work Among the Prisons. No. 5.

ONE day (almost three months ago), as the writer was walking through the Central Prison, the medical officer requested him specially to speak to a man in the dark cell. Opening the door and letting in the light revealed a straight, good-looking young man, with a full dark eye, who certainly did not look like a bad fellow. After a few words, we called his attention to the bright light that filled his cell, and as we left, said to him, "If, when the cell is dark again, you ask God to send His Holy Spirit to lighten your spiritual darkness, He will do it.

He afterwards told me that when left to himself he threw himself upon his knees and prayed God for help, and that there and then he decided to serve the Lord. The next Sunday he seemed most anxious to learn the truth, and when he was shewn his picture as a sinner in Eph. ii. 1, he cried out, "That is me, just dead in trespasses and sin." He followed us with his eyes fixed on the texts, as we pointed out how Christ died for him, and how God laid on Christ all our sins, and how God was now freely offering pardon and grace. Suddenly he broke out

with, "Then all that I have to do is to take God at His word." I replied, "Yes, that is all," and he said, "I do indeed," and a little while afterward he adopted as his own, the 3rd verse of the 40th Psalm, as with beaming face he said, "He hath put a new song in my mouth, even praises unto God." His conduct from that time was changed. He took great delight in reading the Bible and in talking about spiritual things.

About ten days ago he was discharged, and soon succeeded in securing employment. He commenced to attend church, and other religious services at the Union Hall; and at one of the latter, while handing out books at the door, a friend said to him, "It is better to be a door-keeper in the house of our God, than to dwell in

the tents of wickedness." "Yes," said he, "I would rather be a door mat.

We ask prayer for this young man. His enemy, with great malignity, is after him. The temptation which brought him to the prison cell, is at every corner presented to him. Nothing but Divine grace can enable him to break away from all these fetters which have so long held him. May we "bear his burden, and so fulfil the law of Christ.

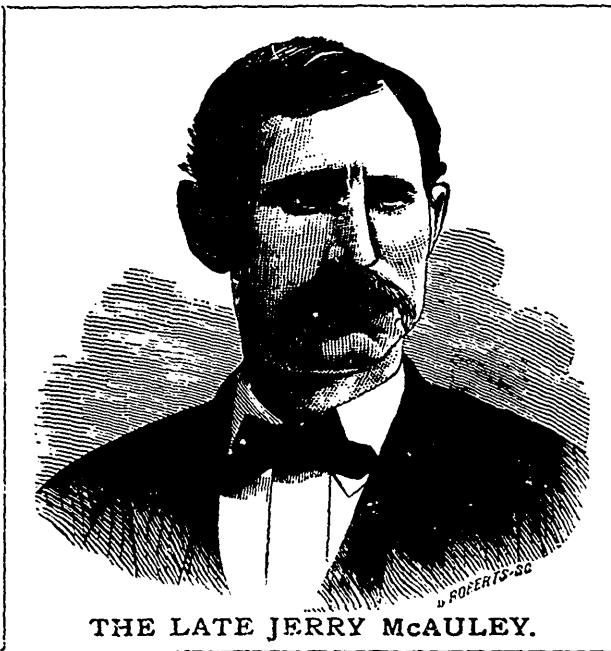
W. H. H.

The Late Jerry McAuley.

JERRY MCAULEY was known as the "Evangelist of the Slums of New York." Brought up in his native land in the midst of crime, he emigrated at the age of 13 to New York where he became a river thief, and a prize fighter. Convicted of highway robbery (of which he ever declared he was innocent), he was sent to Sing Sing Prison for a term of 15 years. There, under the preaching of "Awful Gardner," he was convicted, and eventually converted. From the day of his conversion he became a devoted worker for Christ, and the "Water Street Mission" and "Cremorne Mission" have been the birthplace of many souls.

"The regenerating power of Christianity in its bearing on the worst and most degraded character, was re-

markedly illustrated in the life of Jerry McAuley. A thief, prize fighter and rough of the worst sort,—but the message of a divine love that had stooped to save men from their sins laid hold of him, and made him a new man. He gave the whole energy of his later years to the work of making other men the subjects of the influence which had transformed himself. The modern scientific notion that character is determined by outward environment, and that there is no force above us that can change our lives, finds a remarkable answer in this man's life. But Jerry McAuley's life is one of those facts which modern science does not care to investigate or account for." Reader, the same Saviour is offered to you. He can "save to the uttermost," and "keep by power Divine."



THE LATE JERRY MCAULEY.

Burdens.



It is a burdened world. Every shoulder has its load, the carrying of which often becomes exceedingly tiresome. This is so far true as to make the invitation of Jesus, "Come unto Me, all ye that are heavy-laden," a universal invitation.

There are real loads and there are fictitious burdens. There are some things which a man ought no more refuse to

bear than a ship should refuse to carry its freight. He was made to carry just such burdens. It is un-

manly to strive to shirk them. But, sometimes, people take on themselves that which there is no need for them to bear; and then they make great complaints against fate, or God, or whatsoever or whomsoever they suppose to be at the head of universal affairs.

There are two things to be noticed here. One is, that whereas we have the same English word in both sentences, in the Greek there are two different words. In the first quotation the word translated "burden" means *that which tires*; in the second, it means *that which loads*. Whatever makes a man grow weaker and weaker is the first kind of burden. Whatever is needful to carry—such as a soldier's kit, or a ship's freight—it is the meaning of the second kind of burden.

Moreover, we are to consider the occasion of the employment of these phrases. A Christian man is overtaken in a fault, through some infirmity of character or temperament. He is not to be thrown away, therefore, any more than a brave soldier who has not the strength to carry his heavy knapsack and gun must be thrown out of the ranks, simply because, for the reason, he is too weak to bear his burden. His comrades must come up and restore such a one, in the spirit of meekness; for that comrade, spiritual as he is, and strong now, may sometime hereafter become tired, by either an increase of what he was carrying, or a decrease of his strength.

Those who are spiritual ought to be considering their Christian brethren all around them, to see how they can help the weak; but every Christian man ought, as far as possible, to bear his own burdens and discharge his own duties so as to throw nothing on his brother. The burden ought to be sought by the stronger; it ought not to be shirked by the weaker. If there be burdens which I cannot bear, and have no neighbor to assist me, then I have a comfort which is afforded me in Psalm 34: 22.—*Dr. C. F. Deems.*

Faithful in Little.

I CANNOT do great things for Him
Who did so much for me;
But I should like to show my love,
Dear Jesus unto Thee:
Faithful in very little things,
O Saviour, may I be.

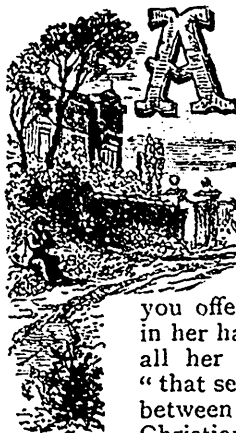
There are small things in daily life
In which I may obey,
And thus may show my love to Thee;
And always—every day—
There are some little loving words
Which I for Thee may say.

There are small crosses I may take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Small sorrows I may share;
And little bits of work for Thee
I may do everywhere.

So I ask Thee, Lord, to give me grace
My little place to fill,
That I may ever walk with Thee,
And ever do Thy will;
That in each duty, great or small,
I may be faithful still.

Leaning.

"Who is this that cometh up from the wilderness, leaning upon her beloved." (S. of S. viii. 5.)



DEAR old Christian once said to me, "I want you to notice that word '*leaning*' on the arm of the Beloved. You give up your arm to a lady to take her into the drawing room, and she just touches your arm. But you go a long walk into the country with your wife; she is weary, and you offer her your arm, and she puts in her hand, and presses on you with all her might. Now, sir," he said, "that seems to me just the difference between the formalist and the real Christian. The formalist *touches* the arm of Jesus, he does not lean with all his might. But the real Christian feels his own weakness and weariness; and so, as he goes through the wilderness, he *leans* on his Beloved, bearing all his weight on that beloved arm, and finding power and strength; and the more he leans, the more he feels his own weakness, and at the same time the more he feels his strength in Him."

He was wounded for our transgressions—Isa. liii. 5.

The Soldier's Bible.

YES, here it is, the soldier's Bible, with the bullet mark in the centre, torn and tattered.

What must that soldier have felt as he looked at it and remembered that it had turned aside from him the stroke of death?

Little he thought that day he placed his Bible in his pocket and went into the battle-field of Tel-el-Kebir it was to receive the bullet that otherwise would have been his death. Think you

not, reader, that he would ever have an affection for that book, and that every time he looked on those tattered leaves they would seem to say to him, "I saved you from death, though it has cost me this." And has not the living Word, the Son of God, done for the believer that which the written Word of God did for this soldier. He has saved—but at what a price!

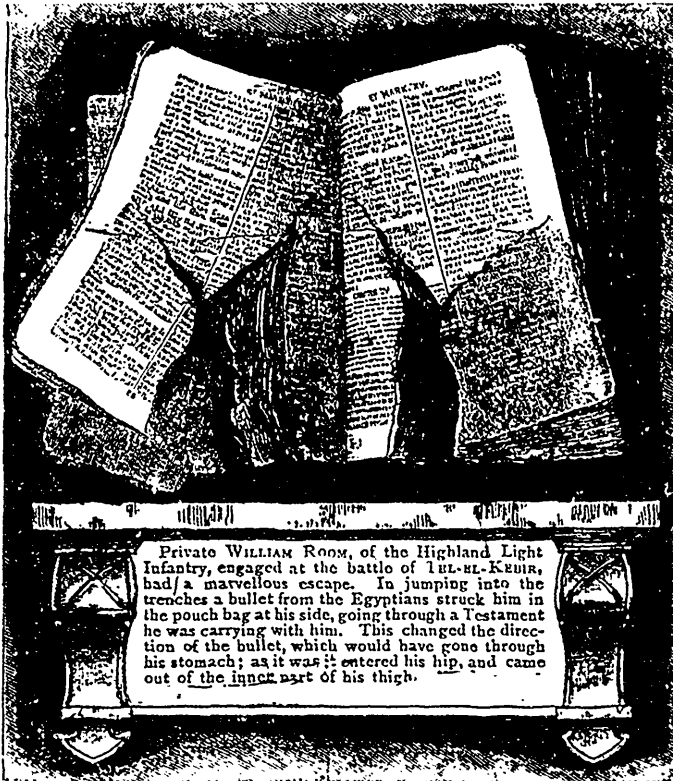
Was it not on the cross that He bore the stroke of Divine justice that would have fallen on guilty man, and that will yet fall on the Christ-rejector?

Are you one, reader, who can say, as you gaze by faith at the Lord Jesus, "He has been smitten and I have escaped"? Has your heart been moved with love as He has shown you His nail-pierced hands and bleeding side, and said to you, "I have saved you, but it has cost me this"?

Through the bitter agony of Calvary's cross, and that dark hour when the face of God was hidden, He has turned aside the stroke of justice from the believing sinner; that stroke which would have hurled the guilty one from the presence of a holy God, a God of purer eyes than to behold iniquity, a God who will by no means clear the guilty, and yet in infinite grace and mercy He has accepted His Son in the sinner's

stead, so that now there is no more judgment to those that are in Christ Jesus (Rom. viii. 1).

No more judgment—what a thought, reader! No more terror, then, of the great white-throne day, for, wondrous thought, on that very throne will be seated, not only the World's Judge, not only the One before whom angels veil their faces, but the One who has so loved us as to give Himself for us. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, Who also maketh intercession for us." "Who shall separate us from the love of Christ?" (Rom. viii. 34, 35).



Christ Died for our Sins.

THE heavens and the earth are full of proofs of God's love and goodness, but the grandest proof of His love is this, that "Christ died for our sins."

"In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

"Greater love hath no man than

this, that a man lay down his life for his friends." "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. For God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life."

HE GAVE HIMSELF FOR ME.

Go out, . . . and compel them to come in.—Luke xiv. 23.

Canadian Evangelization Society's Rail- way Mission Work.



JACKFISH BAY, LAKE SUPERIOR,
October 6th, 1884.

Since forwarding my last account of the work on the C. P. R., I have visited 25 different camps, distributing a large amount of Gospel literature, and addressing the men as often as an opportunity occurred. I believe the giving away of the books to be the most important part of the work, and doubtless eternity alone will reveal the full result. As most of the camps are destitute of reading matter of a religious nature, the books were eagerly seized and read by the English speaking portion of the men, while the Italians, Swedes, Norwegians, Icelanders, and a host of other nationalities, seemed to be disappointed at having no books in their language.

Out of the twenty-five camps I visited, I saw but four Bibles and one religious book, but any amount of trashy material, such as the "New York Detective Library," "The Life of Jessie James," "The Robber of the Rhine," "The Boy Buccaneer," "Jack, the Player," Etc. Novels of the blood and thunder type in infinite variety, every line of which was red with blood and black with lies.

In giving away the books, I was everywhere asked for this class of papers, and had I had a thousand copies or more I might have sold them at fifty cents a copy without any trouble, as the men were badly off for something to read; but now, praise the Lord, religious books, purely evangelical, with the truths of the Bible put in such a way as to catch even the eye of the thoughtless, are being read by hundreds of men whose shadows have not darkened the doorway of a building set apart for the worship of God, for many a long year. I pray that God may wonderfully use and own these silent messengers.

Since I last wrote, the arm of the Lord has been made bare in the salvation of a few precious souls. Two Swedes, a Norwegian, and two English speaking men have taken God at His word, and have passed from death unto life, while one poor backslider has retraced his steps, I trust never to wander again.

As I do not stay long in each camp, and as the men are very reticent in giving their experience of divine things, I cannot fully estimate the good that is being accomplished, consequently I am thrown more than ever on the promise, "For as much as ye know your labour is not in vain;" and

as eternity alone will reveal the full result of the labours of man, I press forward, fully realizing that although man may "hurl the spear, God alone can direct the blow."

I commenced here, "Jackfish Bay," Saturday last, addressing about eighty men at night and on Sunday afternoon. Sunday evening I took a trip across the bay, and struck a camp of about seventy men, where I had a most blessed time. Conviction seemed to rest upon not a few. As I intend to have two more services, am expecting a glorious time. My text was Job xxxvi. 18.

I trust that the Christians of Toronto and elsewhere may be moved to support in every way this work, not only by their prayers, but by their practical sympathy in giving what is necessary for the continuance of the grand and glorious work of sending the word of eternal life to the hundreds who are now "Crushed by the tempter."

Asking for a continuance of the prayers of the people of God on behalf of this work,

I remain, yours in the Saviour,

G. H. MARSH.

The Toronto Mission Union and its Needs.



THE Lord has blessed the work of the Mission Union, and there are tokens of still greater to follow. It must rejoice the heart of every true Christian to hear of souls being won, and of wanderers being reclaimed. Accompanying this feeling of joy will be a desire to lend a helping hand. But at this point the question often arises, "How can I help?" Let us in a few words tell how you can help the work of the Toronto Mission Union.

- 1st. By your prayers. All may help in this way.
- 2nd. With your means. There are claims pressing upon the Committee at the present moment, and any financial aid which the Lord may prompt his children to render, will be gratefully received.
- 3rd. If resident in Toronto you may help in some department of the Mission work. There is room for all who may be led into the field.
- 4th. The work requires the services of a Bible Woman. To provide for such an important helper, a sum of \$250 per annum is needed; towards this, one gentleman has promised \$50.
- 5th. At the meeting held in McBride's Hall, the workers feel very badly the need of an organ. Perhaps some of our readers may feel it to be their share to provide for this need, either by donating an organ, or by providing for the rent of one for the year.

Will our readers remember these five points, and act upon such as may appear in their line of duty or privilege.

Him that cometh unto Me I will in no wise cast out.—John vi 37.

“Our Father.”

FROM THE WRITINGS OF MRS. CHARLES.

GOD never meant his children to creep through the world with a rope round their necks, as if they were never sure of not being condemned at last. No father with a heart in him would treat the worst child who wanted to become better in such a way; much less the Lord.

The father in the Bible (Luke xv. 20) didn't sit in the house waiting for the son to come back, and making up faces and speeches to make him feel what a fool he had been; his only fear was that the poor foolish lad would be too ashamed to come.

He was watching all the while from the door, and the moment he saw him he ran to meet him, that they might come back together, that every soul in the house might see the poor fellow was welcome.

He stopped the poor speech the lad had made up in the foreign parts, with kisses, so that he never got through it, and fondled him as if he'd been his mother more than his father, and set all the men and maidens to work, and then set them to feasting, and dancing, and merry-making, as if it had been a wedding or a christening, instead of a poor lad creeping back home for a bit of bread, with scarce a rag on his back, or a shoe to his feet.

He wasn't afraid the poor boy would make himself too much at home. He couldn't do enough like to make him feel he *was* at home; and our Lord says that's how the Almighty feels when one of us comes back to Him. And *He knows* the inside of the Father's house, which is more than any of us do, yet awhile.

It is Finished.

THESE were the last words of our blessed Lord and Master, when he hung on the cross. It was there our redemption was completed. He bore all our sins away in His own body on the shameful tree, that we through Him might be saved.

Dear reader, are you saved? Have you laid aside your guilt and sins, and accepted Jesus as your only Saviour? Is He your all and all? Have you that inward peace of mind which passeth all understanding? Can you say earnestly that Jesus is mine, and I am His? If so, dear reader, Jesus has said, "I go to prepare a place for you, that where I am, there ye may be also."

If not saved, Jesus invites you to come to Him now. Why not come? To-day is the accepted time; to-day is the day of salvation. To-day, if you hear His voice, harden not your heart. Delays are dangerous. We know not the moment we will be called to appear at the bar of God, to give an account of the deeds done in the body. O come to Jesus now. He will wash away all your sins. He will cleanse you and make you pure. Whosoever will come, may come and drink of the

water of life freely. O come! Jesus is waiting to receive you. The angels are waiting to rejoice with you. O, come now. You will never know true happiness until you come to Jesus.

This message as from God receive,
You all may come to Christ and live;
O let His love your heart constrain,
Nor suffer Him to die in vain.

[The foregoing article was prepared by an old colored woman, an attendant at the Mission Union Hall.—Ed.]

THE GOSPEL ALPHABET. No. 3.

COME now, and let us reason together.—Isa. i. 18.
COME ye, without money and without price.—Isa. lv. 1.
COME unto Me all ye that labour.—Mat. xi. 28.



COME, thou weary! Jesus calls thee
To His wounded side;
'COME to Me,' saith He, 'and ever
Safe abide.'

Dost thou feel thy life is weary?
Is thy soul distrest?
Take His offer, wait no longer:
Be at rest!

If any man thirst, let him **C**OME.—John vii. 37.
He is able to save all them that **C**OME.—Heb. vii. 25.
Ye will not **C**OME—that ye might have life.—John v. 40.

“RETURN UNTO ME.”



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. Garshore, P.O. Box 706.
TREASURER :—Alex. Sampson, 28 Scott Street.

MISSION UNION HALL,
 College St., Cor. Emma St.
GOSPEL SERVICES
EVERY NIGHT.

Services each evening (except Sunday) at 8.00. Sunday service at 7.30.
 The hour has been changed from 8.30 to the suggestion of ministers attending a recent business meeting.
SUNDAY evenings, at 7.10, Children's Service.

ADDITIONAL MEETINGS HELD IN THE BUILDING.

SUNDAY—9.30 a.m., Sunday School. 3.00 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 McBride's Hall, north-east corner of Elizabeth and Edward Sts. Good singing. The meeting on Tuesday, Nov. 4, will be addressed by **MRS. RONET**.
COTTAGE MEETING at No. 20 St. Patrick's Square, every Monday evening, at 8 o'clock.

DENOMINATIONAL MISSIONS.

ST. MARK'S (Pres.) CH. MISSION.—Tucumseh and Adelaide Sts. Sunday, 7 p.m., and Thursday, 8 p.m. S. School and B. Class, 3 p.m.
J. SOMERVILLE, Missionary.
CENTRAL PRES. CH. MISSION.—44 William St. Sunday, 7 p.m.; Thursday, 8 p.m.
J. GOFORTH, 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 up to Oct. 30.

Previously acknowledged, \$1,472.35. Our Bible Class, \$20.47; A Friend, \$1; E. R., \$5. Total, \$1,498.82.

Unconscious Influence.

It is said that among the high Alps at certain seasons the traveller is told to proceed very quietly, for on the steep slopes overhead, the snow hangs so evenly balanced that the sound of a voice, or the report of a gun, may destroy the equilibrium and bring down an immense avalanche that will overwhelm everything in ruin in its downward path.

So about our way there may be a soul in the crisis of its history, trembling between life and death, and a mere remark may influence it for eternity.

A young lady who was deeply impressed with the truth, and was ready, under a conviction of sin, to ask, "What must I do to be saved?" had all her solemn impression dissipated by the unseemly jesting of a member of the church by her side, as she passed out of the sanctuary. Her irreverent and worldly spirit cast a repellant shadow on that young lady not far from the kingdom of God. How important that we should always and everywhere walk worthy of our high calling as Christians!

Let us remember that we are always casting the shadow of our real life upon some one; that somebody is following us, as John followed Peter into the sepulchre.

Happy if at the judgment, we can lift up clean hands and spotless robes and say, "I am pure from the blood of all men!" Happy then to hear even one soul saying to us out of the great multitude, that following the shadow of our Christian life and devotion, he found Jesus and heaven.—*T. Stork.*

EVERY BIT OF IT.—A little girl was asked the question, "Have you given your heart to Jesus?" "O yes," was the reply, "every bit of it." This was a whole-hearted surrender.



DIRECTORS.

HON. S. H. BLAKE, J. L. BLAIKIE, REV. H. M. PARSONS, HENRY O'BRIEN, JOHN MACDONALD, W. H. HOWLAND, *President*. R. KILGOUR, *Vice-President*. S. R. BRIGGS, *Manager*.

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*.