

LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.—Matt xxviii, 20.

MISSION UNION

THE FIELD IS THE WORLD
A Trinitarian Journal

Vol. 1. SEPTEMBER 6, 1884. No. 2



BE NOT WEARY IN WELL DOING.



THE WORK.



GOD IS WITH US. His presence, with power, has been our experience during the past two weeks. In all the meetings held for prayer there has been a sense of nearness to God, of communion with God and of blessing from God. But this has been specially noticeable in the gatherings of the committee, when guidance has been sought, and needs presented. It is no mean thing to be permitted of God to join with Him in the great work of "seeking to save." Oh! how ignorant are we as to how, when, and where He would have us work. How dependent we are upon Him for directions as to method—for the signal as to time—and the index as to place. How necessary therefore that we should "wait upon the Lord" lest in our haste we not only err as to the field, but mar the work, and also render it necessary for Him to undo, or repair our bungling attempts at workmanship. Without Him we can do nothing—therefore we have waited, and He has not disappointed, and we praise Him for prayers answered, for guidance vouchsafed, for needs supplied.

The meetings of the week of prayer preceeding the opening services in "Our Mission Hall," were well attended, in fact the attendance has on some occasion been equal to the capacity of the Hall. There has been a clear tone pervading all the addresses, Jesus Christ the saviour—the sanctifier—the strength of our life—the All and in All—has been set forth, and His claims urged alike upon saint and sinner.

The services of the first week were designed to be devotional, but prayer was blended with praise, exhortation, and counsel. The speakers had undoubtedly received the message from God, for without exception there was an earnestness of manner and applicability of expression, which made deep impression upon their hearers.

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.

The necessity for much prayer—deeper consecration—the power of the spirit, and God to be glorified, were the main points enforced, by the quoted word of God, personal experience, and apt illustration.

On Sunday August 31st the regular work of the Mission Hall was entered upon. At 3 p.m., "Our Mission Bible Class" under its leader Mr. W. H. Howland, held its first session. This class includes, beside many young men and women, old people who have reached and passed the allotted threescore years and ten, and many young children also. The class was there in force, filling the building in every corner. Nearly all present had their bibles and followed the teacher from passage to passage as they were read out by him, and all listened attentively and earnestly to the explanations he made, and the friendly manner in which he conversed with, and advised them during the hour and a half the meeting lasted.

At 7-10 the Children's Service was held. This is to attract the children who may be found playing upon the streets after the church services commence, and many gather there to teach them in the simplest manner possible, the love of that one who said "Suffer little children to come unto me." At 8-30 the Gospel service was inaugurated, and by God's grace and help, these services will be held nightly throughout the year. Up to the time we go to press there have been held three week night services with a large attendance and with gratifying results.

Thus in the name of the Lord, the work has been entered upon. It has been the subject of

much prayer, and in faith upon the living God for the means wherewith to meet the necessary expence, and for workers wherewith to sustain the mission. On these two points we wish to add a few words. The acknowledgments in our last issue shewed a sum of \$1289.91. received, to this we add \$43.00 acknowledged this week. To meet the payments soon to fall due and to prepare the building for the winter's work, will require say \$1,500 additional Fellow Christians it is YOUR MASTER'S work. Ye are *Stewards*. "It is required in stewards that a man be found faithful."

We also need workers for the several committees. Think over this and pray over it, and then if led of God to join us, please hand in your name stating which night you can devote to the work, and which of the following committees you desire to help.

VISITATION COMMITTEE.—To visit from house to house, and to induce people to attend meetings in Mission Union Hall.

STREET INVITATION COMMITTEE.—Every night in the week.

MUSICAL COMMITTEE.—All who are willing to aid in the singing. Please state night when you will attend.

SEWING SOCIETY.—To aid the poor by providing and making up clothing and procuring other comforts. Meets Monday Evenings.

BIBLE AND FLOWER MISSION, and Sick Visiting Committee. Meets on Tuesday Evening.

YOUNG MEN'S SOCIETY.—Monday Evening.

CHILDREN'S WORK.—To help in the Morning School, Band of Hope, Truant School, or to act as monitors in the CHILDREN'S CHURCH, on Sunday Evening.

Requests for Prayer.

A mother, recently converted, requests prayer for her unconverted children.

A worker, for one to whom he has written a letter, telling him that he "must be born again."

For a sceptic and drunkard in Guelph.

For the conversion of a father and three brothers.

For the conversion of a husband.

For the conversion of a wife.

For the springing up of religious life among the children of Emma Street.

For the restoration of an only son who has wandered from home.

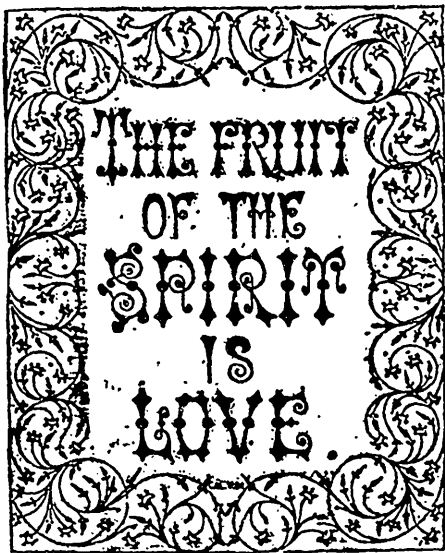
For the conversion of a son.

For blessing upon Mission Work in Toronto.

For guidance in arrangements being made the Toronto Y.M.C.A. for a series of Special Services for Young Men.

Our Mission Union.

TORONTO, SEPTEMBER, 1884. NO. 2.



A Sunday Morning's Work Among the Prisons. No. 1.

A FINE bright morning. Nearly seven years experience of early morning work for Christ enables me to say that whatever the latter part of the day may be, the early portion of the day is almost invariably bright and fine. How much physical enjoyment we have had all through these years in the bright fresh air! I can say that the delight of working for Christ combined with the physical pleasure always produces a state of exaltation of spirit most delightful to experience and most helpful in enabling us to combat the sombre and sad aspects of our work. We will stop at the Mercer Reformatory first, at 9 a.m. The teachers of the Sunday School, all ladies with the exception of the Superintendent, gather together for a consecration meeting. A hymn, a few texts, with a simple application and an earnest prayer send us up to the unfortunate inmates with our hearts warm with love and full of confidence in the power of the Gospel message. Seldom except for some unavoidable necessity do we ever lose a teacher from the Mercer work, so great is the interest and the blessing.

In the chapel at the top of the house we find the inmates assembled, and when their faces old

and young are looked on, a deep aspiration for grace to help in this time of their great need, and our great opportunity goes up to the loving Father. Many of the faces bear marks of great suffering: but many oh how many are so young and kindly looking that you cannot realise the depth of misery and degradation they have been drawn up from. Our experience is that the circumstances in which they have been placed especially the degradation of parents by drink is the prime reason for the great majority of the all cases. I am satisfied that in this respect, they are more sinned against than sinning. Many of their histories are terribly sad and make you almost fancy that the world is peopled with devils.

To return to the Sunday School. After a short opening address, a hymn and prayer, the international lesson is taken up, and Bible in hand the faithful teacher unweariedly points out the way of escape to the poor fallen one, with, in a most cheering number of cases, gratifying success. The interest aroused in spiritual things among them is very great. None are compelled to come to the Sunday School, but it is very seldom any are absent except from sickness. Never a Sunday passes that there are not a number of anxious enquirers, in fact it is seldom now that a Sunday passes without a conversion to Christ. Pointing out one Sunday morning to an anxious one the parable of the hundred sheep in the 15th of Luke, I directed her attention to the fact that as the Saviour was seeking the lost sheep it would be the blame of the sheep if it were not found—all that the sheep had to do was to turn at his call. "He is calling thee now and why will you not turn at his call and take him for your own Saviour." "I will take him for my own saviour" she simply said, and although this is some months ago, she has shown in a changed life, and a simple trust, that she really did.

W. H. H.

OUR WATCHWORDS.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."—Zech. iv. 6.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Isaiah xl. 31.

The Lord shall be to thee an everlasting light.—Isa. lx. 19.

Lights of the World.



A FRIEND told me that he was visiting a lighthouse lately, and said to the keeper, 'Are you not afraid to live here? it is a dreadful place to be

constantly in?' 'No,' replied the man, 'I am not afraid. We never think of ourselves here.' 'Never think of yourselves. How is that?' The reply was a good one, 'We know that we are perfectly safe, and only think of having our lamps burning brightly, and keeping the re-

flectors clear, so that those in danger may be saved.' That is what Christians ought to do. They are safe in a house built upon a rock, which cannot be moved by the wildest storm, and in a spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that they who are imperilled may be guided into the harbour of eternal safety."

W. H. H.

The Sinner's Liberty, and the Christian's Liberty Contrasted.

LIBERTY to sin; liberty to love sin; liberty to offend God; nay, liberty to hate God. This is the liberty the sinner claims, and Satan and Satan's messengers pretend to give him. And what is it? Just liberty to ruin one's self. Just liberty to condemn the soul, and cast it into hell for ever. Tremendous thought! Can this be called Liberty? No; it is licentiousness—the lowest, meanest, vilest portion which man can be doomed to suffer.

Contrast with this the Christian's liberty. Liberty to come near to God through a Mediator; liberty to trust in Jesus, and to believe and rest in the hope of Salvation through Him; liberty to apply personally, and to plead, all the promises of the Bible; liberty to appropriate to one's self all the matchless consolations of the Gospel; the liberty of prayer,—of coming at all times to God's footstool,—of seeking pardon, peace, and grace,—of making known every desire, not only in one's own behalf, but in behalf of others; liberty to pour out on every occasion, into the ear of the most compassionate Friend, every sorrow and

care; and not only so, but liberty to hope and rest assured of an answer to all these prayers from One who is omnipotent, and therefore able to grant every desire of the heart—nay, not only able, but absolutely more willing to give us the blessings which we need than we are to receive them. This is liberty indeed—the noblest, grandest, sublimest possession which man can enjoy—the gift of the Spirit of God (2 Cor. iii. 17), and truly bearing the stamp of the Spirit.—From *Memoir of Robert Paul, Esq.*

"Never put off until To-morrow what You can do To-day."

SO runs the saying, but the modern version of it seems to be, "Never do to-day what you can put off until to-morrow."

We wish Christian people would take this to heart, and work more on the principle of "striking while the iron's hot." Our service for Christ admits of no delay. Like the leprous men at the gate of Samaria, we ought to say, "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household." It is all very well to talk about men going to hell, but how many of us act as if we really believed it?

Methinks if we really believed what we often speak about, we should act very differently. Many of God's people find abundant opportunity to diligently study the newspapers, but "they hav'n't time" to go and help bring in the wanderers to the fold of grace. Some of them are "really too tired" to go and help in the mission service, yet they are not too tired to while away time at home over some trifle or other.

Surely some of the Lord's servants have gone into a deep slumber! Brethren and sisters, this is not the way to win souls for Christ. You must deny yourselves these trifling things, and set about the work in a workmanlike manner.

God won't reward idle people; you must *work* if you want the "Wall done." And "work while it is called to-day." F. G. S.

Preciousness of the Bible.

IHAVE had a lonely life,' said David Saunders, the shepherd of Salisbury Plain, 'and often have had but little to eat, but *my Bible has been meat and drink to me*; and when want and trouble have come upon me, I do not know what I should have done if I had not had the promises of the Bible to support me.'

The Saving Truths of the Bible.

O the law and to the testimony." What saith the Scriptures concerning the saving truths of the Bible?

(1) **SIN.** "All we like sheep have gone astray, we have turned every one to his own way," Isa. 53: 6. "The heart is deceitful above all things and desperately wicked; who can know it?" Jer. 17: 9. "All have sinned and come short of the glory of God," Rom. 3: 23. "There is none righteous, no, not one . . . none that seeketh after God," Rom. 3: 10, 11.

(2) **FAITH IN CHRIST AND JUSTIFICATION BY FAITH.** "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16: 31. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5: 1. "And by Him, all that believe are justified from all things," Acts 13: 39. "He that believeth on the Son hath everlasting life," John 3: 36. "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. 5: 21.

(3) **REDEMPTION BY BLOOD.** "For ye are bought with a price," 1 Cor. 6: 20. ". . . Without shedding of blood there is no remission," Heb. 9: 22. ". . . Not redeemed with corruptible things . . . but with the precious blood of Christ," 1 Pet. 1: 18, 19. "And they sung a new song, saying, Thou . . . hast redeemed us to God by Thy blood," Rev. 5: 9.

(4) **THE WORK OF THE SPIRIT.** ". . . No man can say that Jesus is the Lord but by the Holy Spirit," 1 Cor. 12: 3. ". . . The Spirit of truth. He shall testify of me," John 15: 26. ". . . And when He is come, He will reprove (convince) the world of sin, and of righteousness, and of judgment," John 16: 8. "Ye are the Temple of the living God," 2 Cor. 6: 16. "An habitation of God through (in) the Spirit," Eph. 2: 22.

(5) **THE FULNESS OF SALVATION.** "Who gave Himself for us, that He might redeem us from all iniquity," Titus 2: 14. "But of Him are ye in

Christ Jesus, who of God is made unto us wisdom (made unto us wisdom of God), righteousness, and sanctification, and redemption," 1 Cor. 1: 30. "He shall save His people from their sins," Mat. 1: 21. "Being then made free from sin, ye became the servants of righteousness," Rom. 6: 18.

(6) **THE ELECTING LOVE OF GOD.** "According as He hath chosen us in Him before the foundation of the world," Eph. 1: 4. "Elect according to the foreknowledge of God the Father," 1 Pet. 1: 2. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son," Rom. 8: 29. "All that the Father giveth Me shall come to Me," John 6: 37. "Holy Father, keep through Thine own name those Thou hast given Me," John 17: 4.

(7) **THE BELIEVER'S STANDING BEFORE GOD.** "Ye are complete in Him," Col. 2: 10. "Christ in you the hope of glory," Col. 1: 27. "Thou art all fair, my love; no spot in thee," Cant. 4: 7. "Christ liveth in me," Gal. 2: 20.

DR. ANDERSON.

A ROYAL PROCLAMATION.



Be it known unto you, therefore, men and brethren, that through this man, CHRIST JESUS, is preached unto you the forgiveness of sins.—Acts xiii. 38.

Wait Patiently.

WATCH in prayer to see what cometh. Foolish boys, that knock at a door in wantonness, will not stay till somebody cometh to open to them; but a man that hath business will knock, and knock again, till he gets his answer.—Thomas Manton.

Looking Unto Jesus.

It is not *looking backward*, down the list of years, To see our failures, sins, temptations, follies, fears, And tears;

Nor is it *looking on* with hope all bright and fair To meet, so often, bitter disappointment there, And care.

No, it is *looking up*, a living Christ to see, And leaning calmly, Lord, and oh! so trustingly, On thee.

What is Faith?

DURING his recent visit to America, Mr. George Muller made the following remarks in speaking of "Faith: What is it? and how to increase it":—

What is faith?

Positively, faith is confidence that God will act according to what He has declared in His Holy Word. It is reliance on God's Word through the assurance that He will act truthfully. It is based altogether on His character. Negatively, faith is not an impression, whether strong or weak. We believe because God has spoken, and not because we have impressions. Neither is it any degree of feeling or emotion. It has nothing to do with probabilities. Faith begins where probability ends. Many go under a cloud when they might be in clear light, because they are looking at their own impressions or feelings, or are weighing probabilities.

How to increase faith.

1. Welcome all the trials of faith. It grows by the exercise trial gives. But if we do not welcome the discipline, we get little from it but the suffering. To repine at affliction is to miss the most ennobling joy, to incur the most needless distress, and to lose faith culture besides.

2. Seek acquaintance with God as He is revealed in the Bible. Trust will be spontaneous if we really know Him. The notions of God which the world, and even many in the Church, entertain, are not true. Mr. Muller repeated three times, very solemnly and tenderly, "God is the most loveable Being." Is not this the language of your inmost soul? If not, you are not acquainted with God as He is revealed in Scripture. Seek above all to know God, so that you shall from your inmost soul say, "Though He slay me, yet will I trust in Him." "They that know Thy name will put their trust in Thee." If one is really acquainted with the God, not of the world nor of many in the Church, but the God of the Bible, he is so satisfied that he will not complain of anything, but will rejoice in all things.

"A Man in Christ."

HE Apostle says, "I knew a man in Christ" (2 Cor. xii. 2). And this was no unimportant knowledge, for "If any man be in Christ, he is a new creature." "A man in Christ" is a man redeemed, pardoned, blest, saved. "A man in Christ" is a man who is not of the world, who is chosen out of the world, and whom the world therefore hateth. "A man in Christ" is crucified to the world, and the

world to him. The life that he now lives is by the faith of the Son of God, who hath loved him and given Himself for him. "A man in Christ" may be unknown, yet he is well known. He may be surrounded with enemies, yet he possesses an Almighty Friend. He may be a pilgrim and a stranger on the earth, yet there is for him "a city that hath foundations," and a home beyond the flood. "A man in Christ" is a branch of an undying Vine: he partakes of eternal life; he drinks from the fountain of Divine vitality. "A man in Christ" is a partaker of a Heavenly calling; a member of a celestial brotherhood; an heir of God and a joint heir with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. Blessed are they whose fellowship is with the Father, and with His Son Jesus Christ.

Reader, are you "a man in Christ?" Do you know Him in the power of his resurrection life? Do others know you as "a man in Christ?" Do you know others who are "in Christ;" or are you imposed upon by every empty hypocrite, and ready to join hands with every sectarian who belongs to your "body," or who pronounces your shibboleth? A man in *the Church* is one thing, "a man in Christ" is another. Reader, which are you; Do you know?—*The Armoury.*

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

John iii. 16.

LOOK fairly at the above verse taken from the Bible, and answer: Could God even have done more to save you than He has done?

He came down Himself in the person of Jesus. The door of Heaven is open, Open, Open. Come, Come, Come, is the call on the right hand and on the left. Will you or will you not come and take eternal life? This magnificent gift is *Free, Free, Free.* I will ring this out. And now what will you say to *Him, who came to save the "lost,"* when you shall stand before Him at the last, if you refuse His gracious and marvellous gift, or neglect it. What can you say? I tell you now you will be "speechless." In all love and pity I crave your attention to what I have written. "It is not a vain thing, it is your life." Life is precious, but oh! the value of eternal life is beyond mortal man's calculation.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Spiritual Palms.



THOUGH the palm starts bolt up from the burning sand, the sand is not its sustenance. The dust may have swept hot and stifling round its stem; but clear that dust away. The sand grows damp as you dig, and, by the time you reach the white fibres of the tap, the veins of

water flow. And as, by-and-by, you gaze on the rootlets floating in the well, you discern the secret of its joyous growth. No matter that the sky is brass and the desert dust, when crystal life is throbbing perennial and plentiful below.

Doubtless this is a dry and thirsty land; but it is the land where ever and anon the eye is gladdened by some goodly palm. In strange and unexpected places you meet with fresh and lofty Christians. You wonder how they thrive. They do not grow as the lily; for the lily is found in green pastures. Nor do they spring as the willow; for it springs by the water-courses. They are trees of the desert; like Enoch among the giant sinners of an early world; like Joseph among the wizards and beast-worshippers of Egypt; like Daniel in voluptuous Babylon; like David Brainerd among Indian savages; like Henry Martyn in stony-hearted Persia. Their life is hid. So pure amidst depravity, so loyal to God amidst idolatry, so devout and fervent amidst atheism and blasphemy, their heavenly-mindedness is a miracle.

But beneath the dusty surface of this godless world, there is a well of water springing up to everlasting life. There is no spot so barren, and no soil so burning, no place nor period so adverse, but faith can find the Holy Spirit there. It needs only faith's penetrating root to descend beneath the things which do appear, to fetch up spiritual refreshment, where others pine and die.

You, my friend, who lead a life of drudgery—you who are often sighing, "Lord, what a wretched land is this!" remember that it is the land of the Bible, the land of prayer, the land of the promises, and, above all, the land of the Comforter's presence and power. To say nothing of the regular public means of grace, a

daily text and a daily prayer, with the whole heart in them, would make you flourish like the palm. You would realise something of the life of God in your own soul, and your shining, healthful aspect would draw forth the exclamation, "O Lord of hosts, blessed is the man whose strength is in Thee."

SELECTED.

Why Will Yo Die?

GOD the Father does not wish you to die in your sins, for we read that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life." "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Thus we see that God desires not the condemnation of the world, but its salvation. So we are right in saying that God does not wish you to die in your sins.

Jesus Christ, the Son of God, does not wish you to die in your sins; for we read:—"this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom," says the Apostle St. Paul, "I am chief." His mission, then, was to save sinners, without mentioning whether they are old or young, great or small, white or black. Thus we may truly say that the Lord Jesus Christ does not wish you to die in your sins. He said to the Jews, "If ye believe not that I am He, ye shall die in your sins." (John 8: 24).

The Holy Spirit does not wish you to die in your sins. This is evident from the fact that on the day of Pentecost, when the disciples were filled with the Holy Ghost, He spoke through Peter, saying—"Repent and be baptized, every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost." (Acts 2: 38). John also, by the Holy Spirit, said—"Whosoever will, let him take the water of life freely." (Rev. 22: 17). Thus, we have the Father, Son, and Holy Spirit practically saying "I have no pleasure in the death of the wicked." Then why will ye die? Sit down and reflect. Count the cost. "What is a man profited if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" (Matt. 15: 26). There is no subject so important for you as the welfare of your own soul. Then why will you reject God's word? Why will you turn away from Christ? The Lord Jesus says: "Come unto Me, all ye that labour, and are heavy-laden, and I will give you rest." (Matt. 11: 28).

J. SALMON.



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.

GOSPEL SERVICES

EVERY NIGHT.

With the following gentlemen as chairmen till 1st January, 1885. Services each evening (except Sunday) at 8 o'clock. 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 6, 1884.

Previously acknowledged.....	\$1289 91
Miss M.....	5 00
Miss H.....	5 00
Miss A.....	5 00
Miss M.....	5 00
G. E. G.....	5 00
J. D. N.....	5 00
A Friend.....	5 00
G. R. G.....	5 00
M. A. S.....	1 00
B.....	5 00
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	\$1332 91

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.

NON-DENOMINATIONAL.

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.

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. Addresses as follows—September 5, Mr Alex. Sampson; 12, Mrs. John Harvie.



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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.

S. R. BRIGGS, Manager.