

BEAR MUCH FRUIT.—John xv. 8.  
HEREIN IS MY FATHER GLORIFIED

# MISSION UNION

THE FIELD IS THE WORLD  
Evangelistic Journal

Vol. 1. AUGUST 16, 1884. No. 1.



THE SEED IS THE WORD

BE NOT WEARY IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

## OUR PAPER.



Under the name of the Lord and, we trust, with an eye single to His glory, we send forth this, the first number of "OUR MISSION UNION." It is published to meet a felt need, and He who has promised to "supply all our need," will, we are confident, make this paper a medium through which *the great need of many shall be supplied.* It will ever be our aim to make this paper a clear exponent of the truth as it is in Christ Jesus. We intend (as

early as possible), to occupy our space with original articles, and with this object in view, correspondence has been entered into with Christian workers in various sections of the land, and we anticipate a ready response. Illustrated articles will also appear in each number, and another feature of the paper will be brief notices of work in the city mission field in Toronto, and elsewhere. Workers in such fields will favor by sending items of interest. The Editorial duties are undertaken as a "labor of love;" and realizing that in such enterprises as the present, as in our relation to God, it is "better not to vow, than vow and not to pay," we shall not make promises beyond this,—that "as much as lieth in us" we shall make this paper to be, 1st,—as a *voice*, calling attention to the grand truths of the Gospel, and crying "Behold the Lamb; and, 2nd,—as a *finger post*,—pointing the way of salvation so plainly that none need err.

The prayers of God's people are asked, that His blessing (without which all must be in vain) may rest upon our efforts.

The paper is arranged so that it can be separated into two parts of four pages.

Whatsoever ye do, do all to the glory of God.—1 Cor. x. 31.

## 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 Toronto Mission Union.

### HOW IT ORIGINATED.

HE Mission Union is not the outcome of any great Congress or Convention, nor can its origin be traced to the soul stirring appeal of some earnest visitor from similar fields of labour in other lands. Were we asked to name any one person to whom its inception could be traced, we should also fail. There can be no doubt, however, that the work carried on by Mr. W. H. Howland, and which has been so richly blessed by God, had much to do with giving shape to the work.

For months prior to the organization of the Mission, there had been laid upon the hearts of several Christians the need for a Union Mission Work. From time to time, they spoke to each other; and, at length, after much private prayer, it was concluded to hold a meeting for consultation. This was held in the Board Room of the Willard Tract Depository, when the general plan was discussed. The meeting then adjourned, and some time allowed to elapse, during which it was hoped a conference might be secured with the ministers of the city. After a delay of several weeks, a second meeting was held in April, 1884, at the residence of Mr. W. H. Howland, Park Crescent, when it was decided to organize under the name of "The Toronto Mission Union," and a committee was appointed, with authority to lease the premises now occupied. Thus the work

was launched, and, ere long, by the exertions of a Ladies' Committee, the bare building was made a comfortable home; and a sum equal to \$1600.00 per annum was forthcoming without solicitation. In the home was received a number of aged people, who to-day bless God for comforts in declining years, which comforts never would have been theirs but for the organization of the Union.

From the outset it was decided that no collectors should be appointed, nor should there be solicitation for funds. The work itself will be laid before the Christian public in the columns of this paper or elsewhere, and it that work be of God, the Committee fear no financial failure.

In May, Mr. H. B. Gordon, Architect, submitted plans for the Mission Hall, which were adopted, and that building is now rapidly approaching completion; in fact, arrangements have been made for its formal opening during the first week of September. The total cost of building and fittings, including heating apparatus, is estimated at \$3000.00; and thus far the Treasurer has received, by voluntary contributions, a sum of about \$1300.00.

When open, meetings will be held every week evening, and also at stated hours on the Lord's Day; but no services will be held for adults at the same hour as church services. It is the determination of the Union to work in hearty co-operation with all Evangelical Churches; and when the Lord owns the work in the conversion of men or women, the first care will be to advise such persons to unite with the church.

In this issue, (last page) the order of opening exercises is published, and we ask that God's children everywhere remember this work, which has been entered upon with an eye single to the glory of God. That such a work is needed cannot be disputed in face of the facts elicited by the recent Church Census made by the Ministerial Association of Toronto. That census revealed the fact that there are over 4,000 families in the city without church privileges, and the indefatigable Secretary of the Committee of Ministers, Rev. P. McF. McLeod, stated his opinion that this number is below the actual fact. It will ever be the aim of the Union to fulfil the Master's injunction, and go out into the streets, and compel these wanderers to come in, and when won for the Master see that they are placed 'neath the care of His under shepherds.

The staff of workers is being rapidly increased, and it is hoped the day may not be far distant when the several Missions scattered throughout the city shall become one with this Union work, or affiliated with it. In the meantime, the Missionaries engaged by the churches are in hearty sympathy with the Union, and, so far as their duties permit, are co-operating with it.

# Our Mission Union.

AUGUST 16, 1884.



ORIGINAL.

## The Two "Whosoever's."

**W**E have been accustomed to look at the word "Whosoever" as one of the most encouraging in the Bible; and, blessed be God, it is full of encouragement to the seeking soul; for, sinful though he may feel himself to be, yet, listening to the words of Him, who is "the Truth," that "Whosoever believeth" is saved from the guilt of sin, and that *even* "now there is no condemnation," he is enabled to trust that *he* is included in the "Whosoever;" and, casting himself on the mere word of Jehovah, that "peace which passeth all understanding" flows into his soul; he knows that he is adopted into the family of God, for he has received the Spirit, whereby he is enabled with confidence to look up, and say, "Abba Father."

But there is another "Whosoever" spoken of. "Whosoever believeth *not*." Dear reader, have you ever thought of the solemnity of *this* "Whosoever?" "WHOSOEVER!" no matter who he is, young or old—rich or poor—learned or ignorant—man or woman. "WHOSOEVER" believeth *not*, "shall not see life;" and, if he "shall not see life," what is before him but "the second death;" or, as our Lord calls it, "outer darkness, where there shall be weeping, and wailing, and gnashing of teeth!" "Darkness," because they have closed their eyes against the "light of life," and now they *cannot* see. "Weeping," because too late they perceive what they have lost. "Wailing" over opportunities once within their reach, now gone forever! "Death," because they *would not* come, that they might have life (John v. 40).

Beloved reader, to which of these "whosoever's" do you belong? You may decide the matter *to-day*,—and why should you not? So much is involved in your decision. If you *believe*, you have "eternal life" already begun (1 John v. 11). If you *believe not*, there is nothing before you but death and eternal misery; for "whosoever was not found written in the book of life was cast into the lake of fire." Just as surely as *not one* of those who believe, will be shut out from heaven, so surely will *not one* of those who believe not, be admitted. WHAT, THEN, OF YOU? Will you not *now*, before another hour rolls over your head, cast yourself on that Saviour, who is waiting to be gracious to you, and realize in your own case, that the word of Jehovah is true, "Him that cometh to Me, I will in no wise cast out." "WHOSOEVER BELIEVETH, HATH EVERLASTING LIFE."  
MISS DORA ALLEN.

## Let the Drum Beat.

**H**N old soldier was lying on his bed sick and feeble. The doctors, after examination, gave up all hopes of his getting health again, in fact they did not think he could live many hours.

"Ah, well," said he, "let the drum beat. I have done my duty. I am ready."

So died a hero. He had braved the terrors of the battlefield, he had helped to give glory to the victory, as men count glory; but that which now made him happy was that he had been faithful to his God. He had obeyed the orders of the great Captain. He had been loyal. He was ready to obey the call.

And now are we ready? Have we the same hope as the soldier? Can we say, "Let the drum beat?" The call will come some day. The trump shall sound, the book shall be opened, and we shall appear to judgment.

## OUR WATCHWORDS.

They overcame . . . by the blood of the Lamb.—Rev. xii. 11.

I can do all things through Christ which strengtheneth me.—Phil. iv. 21.

Without faith it is impossible to please Him.—Hebrews xi. 6.

## The Venture of Faith.

**A**NY years ago, when living in the country, I observed several men running rapidly down a wooded slope toward the river near by. Thinking something unusual had happened, I quickly followed, and was surprised to see, on a little rock that rose mid-

way in the stream, a boy of six or eight years, drenched and trembling. He looked timidly towards those who had gathered on the bank, and now and again glanced with alarm on the boiling river he had just escaped from, and which threatened to devour him. How he came there we afterwards learned. The first thing to be done was

to save him. A long ladder was speedily procured and pushed out to the rock, and a brave man volunteered to rescue the child. Slowly and steadily he stepped along



ladder, till he reached the rock and stood beside the boy. So far from gladly welcoming his deliverer, he refused to leave the rock. "You may trust me, I will carry you safely to the shore." The boy answered, "No, no, I cannot do it." Then said the other, "You will perish if you stay here." The conflict in the heart of the child could be seen in his face. At length trust conquered fear, and he yielded to the love of his hitherto unknown friend who, clasping him to his heart, returned with him by the ladder, and landed him safely, amid much rejoicing.

This is an illustration of the salvation which is in Christ Jesus. The child is a picture of the sinner, miserable and helpless. The ladder is the Cross by which the Saviour finds his way to the sinner's side, to plead for the sinner's heart. Happy is the man, who, by God's grace, makes trial of Christ, and speaking in the Holy Ghost can say, *I believe*. Christ saves no man against his will; and it is not until the sinner is persuaded and enabled to embrace Jesus Christ, that his salvation is an accomplished fact. There is only

one way by which the unsaved sinner can put honor on Christ, and that is by trusting Him. Do you trust Christ? If not, why not?

"Venture on him, venture wholly,  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good."

## It Still Draws.



**E** hear much in the present day about providing attractions whereby the people may be induced to attend Church. Read the following "Impressions" of an onlooker during a series of services recently held in England:—

"The first thought that recurred to my mind, as I witnessed the large numbers gathered together every morning to listen to the exposition of Scripture, or Bible reading, and the still larger numbers that crowded each night into the hall for the Evangelistic address, was that the simple Gospel faithfully and lovingly proclaimed, has lost none of its power and attractiveness for men. The service, though most reverent and devout, was always very plain. *No grand display*, no flower shows, no performances had to be resorted to, to induce the people to come. The old yet ever new, the ever simple and therefore ever grand story of the Shepherd who died for His sheep, the great love and longing desire of the Father for the salvation of all men, the glorious provision made in the Gospel for the needs of every soul, the terrible responsibility and the awful doom of those who "neglect so great salvation," and who will not surrender their wills and "let the Saviour in,"—on these and kindred themes did the preacher dilate with fire, zeal, intense earnestness, boldness, and tender entreaty: and no marvel that with such a feast of royal dainties, and spread out so lavishly, the people flocked to listen, the Spirit wrought mightily, souls pressed into the Kingdom, and some who—

'Came to mock, remained to pray.'

"The lesson we *must* learn from the services just concluded is this,—preach Christ the present Saviour, waiting, willing to save to the uttermost, able not only to deliver from the *curse*, but also from the *dominion* of sin, ready to supply all the deep needs of the soul, and the people will come to listen, and the Holy Ghost will honour and bless.

"Another impression left on my mind is, what marvellous and glorious things there are in our grand old Bible, which many even of the Lord's people have never discovered. Day after day this thought came back—how deep, how new,

**They shall be Mine . . . when I make up My jewels.—Mal. iii. 17.**

how living that precious Volume which the world considers uninteresting, and even the Lord's people do not dig and search into as they ought. Verily it is a mine of untold wealth."

—*Service for the King.*

**God's Jewels.**



**W**HILE in London, I stayed with a brother who was a diamond setter. One day he took me into his workshop, where he showed me a little box which contained a number of diamonds, and he asked me how much I thought they were worth. So, I began

to calculate, and made a rough guess, beginning low enough. But he said, "Man, I would not take fifteen times that sum for this little box of gems." That was all I knew of the value of those little jewels. So there are people who undervalue the jewels of heaven, and make light of God's gems. They point the finger of scorn at us, and call us fools and fanatics. But, thank high heaven, though they may point the finger of scorn at us, the Almighty says we are of much value, for we are His jewels.

I next began to ask my diamond friend about these jewels, where they were found, and how polished. He told me they were found in rivers and mines, amongst mud and stones; that the negroes and Indians went into the rivers with rakes, with which they raked up the soil, and then washed away the dirt, picking out the little gems, and separating them from all dirt and dross. So it is with the origin and reclamation of sinners, who are saved from the horrible pit, and cleansed from the miry clay of sensuality. God puts down His great scraper, pulls us out of the dirt, and takes us to His cleansing fountain.

Then, there is another thing that is to be done to the gems; they need polishing. I dare say most of you know more about this and other things than I do; but I know that my Saviour is the great Jeweller who has polished me, and He can polish thee. The Lord help you to think about it.

The natives are very quick at finding these gems, even when travelling. What you would think to be only a little rough stone, and would kick it before you as of no value, a native would pick up and put it in his bag. Its worth could not be seen from the outside. So it is with many a sinner. The poor old drunkard is all encrusted over with the dirt of his slavish habit and the stony shell of his sensuality. Most

people think him a worthless, lost soul. But let the great Artist come and take him in hand, and He will make a new man of him, till he becomes a gem for the everlasting diadem. Blessed be God, there is help for all; even the poor besotted drunkard need not despair

But there is a great deal of profession in religion as well as in daily life, and there are counterfeit jewels that look very much like the real article, at least to those who don't know the difference. Some jewels are of almost priceless value, and their counterfeits are but bits of glass. The Lord teach you, dear reader, to cry to Him, "Search me and know my heart, try me and know my thoughts, and see what evil way there is in me, and lead me in the way everlasting."

R. WEAVER.

**A Little Every Day.**

**E**VERY day a little helpfulness. Let us live for the good of others. At home, at school, in the neighbour's house, on the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible, one chapter a day—what a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory—what a volume in the mind at the end of twenty-five years.

Every day a little knowledge; one fact in a day. How small a thing is one fact—only one! Ten years pass by. Three thousand six hundred and fifty facts are not a small thing!

**Will You Sign This?**

**Y**ES, I know that God wishes me to be happy. I know that He has made it possible for me to be so. I know that Christ died for the sins of the world, and that anyone who **WILL** can be saved. And I know that God will give Eternal Life to **ME** if I like, **BUT I WON'T HAVE IT.**

**I have determined not to have any of these things,**

Name.....

Address.....

Date .....

Dare you sign this? If you say "No, I dare not," and yet go on living as you have lived, it will come to the same as if you signed it now.

Either sign it, or say "By the help of God I will begin now to serve Him."

### “What O’clock is it?”

WHEN I was a young lad, my father one day called me to him that he might teach me to know what o’clock it was. He told me the use of the minute-finger and the hour-hand, and described to me the figures on the dial-plate, until I was perfect in my part.

No sooner was I quite master of this knowledge than I set off scampering to join my companions in a game of marbles; but my father called me back again.

“Stop, Willie,” said he; “I have something more to tell you.”

Back again I went, wondering what else I had got to learn; for I thought I knew all about the clock as well as my father did.

“Willie,” said he, “I have taught you to know the time of day. I must now teach you the time of your life.”

Now, life is very uncertain, and you may not live a single day longer; but if we divide the four-score years of an old man’s life into twelve parts, it will give almost seven years for every figure. When a boy is seven years old, then it is one o’clock of his life, and this is the case with you.

I waited rather impatiently to hear how my father would explain this further lesson, for I wished to go to my marbles.”

“The Bible,” said he, “describes the years of a man to be threescore-and-ten or four-score years. When you reach fourteen years old, it will be two years o’clock with you; and when at twenty-one, it will be three o’clock; at twenty-eight, it will be four o’clock; at thirty-five, it will be five o’clock; at forty-two, it will be six o’clock; at forty-nine, it will be seven o’clock, should it please God to spare your life. In this manner you may always know the time of your life, and looking at the clock may remind you of it. My great-grand-father according to this calculation, died at twelve o’clock, my grand-father at eleven, and my

father at ten. At what hour you or I shall die, Willie, is only known to Him who knoweth all things.

Seldom since then have I heard the enquiry, “What o’clock is it?” or looked at the face of a clock, without being reminded of the words of my father.

### The Value of a Minute.

A SMALL vessel was nearing the Steep Holme, in the Bristol Channel. The captain stood on the deck, his watch in his hand, his eye fixed on it.

A terrible tempest had driven them onward, and the vessel was a scene of devastation. No one dared to ask “Is there hope?” Silent consternation filled every heart, made every face pale.

The wind and tide drove the shattered bark fiercely forward. Every moment they were hurried nearer to the sullen rock which knew no mercy—on which many ill-fated vessels had foundered, all the crews perishing.

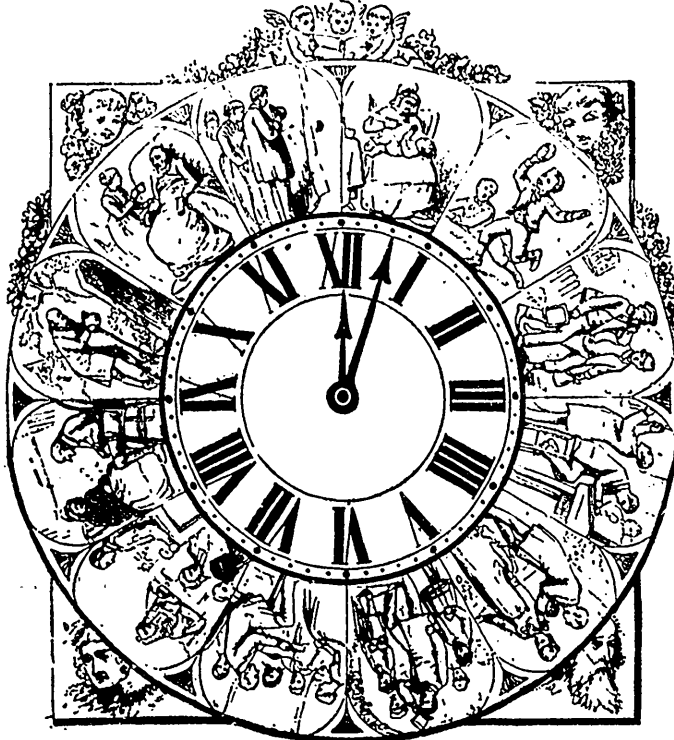
Still the captain stood motionless, speechless, his watch in his hand. “We are lost!” was the conviction of many around him.

Suddenly his eye glanced across the sea; he stood erect; another moment, and

he cried, “Thank God! we are saved—the tide has turned—in one minute more we should have been on the rocks!”

He returned to his pocket his chronometer by which he had thus measured the race between time and tide; and if they had never felt it before, assuredly both he and his crew were on that day powerfully taught the value of a minute.

Friend, perhaps there is but a minute between you and death. How is it to be spent?



## WHAT IS YOUR LIFE ?

Look on the fields, for they are white already to harvest.—John iv. 35.

## Open Air Work.

**O**UT-DOOR preaching has often been blessed to the conversion of souls. The Union, alive to this department of Christian work, is desirous to have regular open-air preaching established at different parts of the city, where it can be done without infringing on the rights of their fellow citizens. Open air preaching has been carried on with marked success in England and elsewhere, for a number of years. In the City of London, the thirty-first annual meeting of "The Open Air Mission" was held on the 25th of March of this year. The Lord Mayor, M.P., presided on the occasion. Referring to his connection with the special services in Theatres and Mission Halls, he said, that while that was a very good method of evangelizing in the winter, open-air preaching was essentially the right means in summer. He was thankful that the Gospel was so widely preached in the streets of London; thousands there heard the Gospel,—it might be only a sentence or two, but by the blessing of God even these few words might prove the good seed which would be found to bear fruit unto life eternal.

The Right Honorable, the Earl of Shaftesbury was present, and also spoke in favor of the Mission, and said: "I look upon these Open Air Services as perfectly normal. They are certainly primitive; the very earliest preaching of the Gospel was in the open air, on the shores of the Lake of Galilee, by our blessed Lord himself. And they are unquestionably ecclesiastic. In the earliest days of the Reformation, there was Open Air Preaching at Paul's Cross. All the worthiest of the Bishops preached there; there, too, the Bishop of glorious memory, Bishop Latimer, preached the Gospel of the kingdom of God; and hundreds heard those words of truth, which went right home to their hearts, and brought forth good fruit in after days. Within a stone's throw of this very hall in which we are now assembled, on the steps of the Royal Exchange, the worthy Archbishop Tait also preached the word of God in the open air, and never was he more truly Episcopal than on that occasion." We cull those brief extracts from the 31st Annual Report of the Open Air Mission, to show the opinion of men in a position well qualified to judge as to the benefits of such work as the Toronto Mission Union proposes to undertake as one of its branches. Several of the members of the Union have been active in preaching in the open air at different points in and around the city since the spring, and it is our design to carry on this work more extensively as soon as suitable workers are found willing to co-operate.

—J. SALMON

## Our Bible Class.

**T**HE work on Chestnut Street, known as *Our Bible Class*, conducted by Mr. W. H. Howland, has grown to large proportions since it was commenced two years ago. Its present membership is estimated at 500, and Sunday attendance at 160 to 180. It consists of a Bible Reading or Lecture of an evangelistic character, held every Sunday at 3 p.m.; a Friday evening Gospel Service; once in the month a Blue Ribbon meeting; a Young Men's Social Improvement Society, meeting on Monday evening; a 'Helpers' Association and Sewing Society for aiding the poor, meeting on Thursday evening; a branch of the Bible and Flower Mission, meeting on Tuesday evening; Coal and Fuel Club, Friday evening; and a Truant School for the poor lads and lasses who, either from want of proper clothing, or general unmanageableness, are not eligible for the public schools.

The Class includes a great number of earnest Christian people; and has furnished many helpers for the work of the Prisoners' Aid Society and general Mission work, also for the Sunday Schools of the various churches. There has been a great and growing blessing on the work. It is very seldom indeed that a meeting is held without conversions, and many rejoicing ones bless the little Hall in Chestnut Street, because they have been there born anew. A most delightful, loving, and unselfish spirit has marked all its work, and has created a bond between the workers which holds out great promise for future exertions in the Master's work.

At their last meeting, the Class decided to incorporate their work with that of the Toronto Mission Union, giving up their individuality in their desire to aid unreservedly in the promotion of the great work of the City Mission, which is the object of that Society.

The meetings in connection with the various departments of work will be held after the 1st September in the new Hall of the Mission Union on College Street, and the Class will be known in future as "Our Mission Union Bible Class." All welcome, especially those who want to work for Him.



# The Toronto Mission Union.

EXTRACTS FROM THE CONSTITUTION, AND  
BY-LAWS.

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.

To effect this object, the Union shall hold prayer meetings, Bible Readings and Gospel Services, both indoor and open air; and shall also distribute the Scriptures and Gospel Tracts and Books, and shall aid in obtaining Scriptural education for the children of the poor, and shall adopt such other means as the Committee may think necessary for the accomplishment of the objects of the Union, including the establishment of institutions for the aged, sick, friendless, and helpless, as adjuncts to practical mission work.

All Evangelical Christians in good standing with their respective Churches or Societies, who shall subscribe the Roll of Membership, and promise to conform to the provisions of the Constitution and By-laws, shall be members of the Union. But, nevertheless, the reception or rejection of any person as a member of the Union shall be put to a vote of the Executive Committee at any of its regular meetings, if any member shall leave with the Secretary a request in writing calling for such vote.

All who shall assist in the operations of the Union shall bear in mind that its catholic principle is essential and fundamental. That the Union is not formed or carried on in the interest of any particular Christian denomination, but of the whole Church of Christ, to teach the people the way of salvation by Jesus Christ; and they shall, therefore, avoid all controversy upon the constitution and government of Churches. And the Committee may prohibit any one infringing this By-law from taking any further part in the work of the Union.

## COMMITTEE.

Col K. M. Moffat.	S. H. Blake.
Elias Rogers.	R. Kilgour.
Henry O'Brien.	Rev. G. M. Wrong.
S. R. Briggs.	W. H. Howland.
D. M. McDonald.	W. L. Symons.
C. S. Gzowski, Jr.	J. Goforth.
Robt. Sims.	J. D. Nasmith.
Rev. J. Salmon.	H. C. Dixon.
H. B. Gordon.	Alf Sandham.
	G. Goulding.

## SECRETARY:

J. J. Gartshore, P.O. Box 706.

## TREASURER:

Alex. Sampson, 28 Scott Street.

## 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.

AUGUST 16, 1884.

Our Bible Class, \$305.29; R.S., 50.00; A Friend, \$5.00; E.R., \$49.00; A Friend, \$100.00; J.L., \$30.00; H.L., \$20.00; J.D., \$10.00; A.B., \$2.00; H. O'B., \$40.00; J.A., \$5.00; M.M., \$1.00; Thank Offering, \$10.00; J.J.G., \$12.00; Davisville Sunday School, \$15.00; J.S., \$5.00; A. S—n., \$100.00; H.B.G., \$9.00; W.H.H., \$140.00; Some Poor B.ys of St. John's Ward, \$7.19; W.H.L.G., \$25.00; Mrs. B., \$2.00; W.C.W., \$1.00; K.M.M., \$20.00; A Friend, \$3.00; T.S., \$2.00; Miss W., \$10.00; G.H., \$25.00; Miss Skinner's Class, Davisville Sunday School, \$2.33; G.G., \$1.00; G.Z., \$5.00; G.B.K., \$5.00; S.H.B., \$100.00; H.C.D., \$25.00 P.V.S., \$2.00; W.L.S., \$5.00; Per W.H.H., \$9.00; G.D., \$1.00; R.K., \$50.00. Total, \$1289.91.

## MISSION UNION HALL

### OPENING SERVICES.

Commencing **AUGUST 25, 1884,**

### PROGRAMME FOR

## WEEK OF PRAYER

**MONDAY, Aug. 25.**—A. Sampson, R. Sims, S. R. Briggs.

**TUESDAY, Aug. 26.**—Alf. Sandham, H. A. Ambridge, R. Kilgour.

**WEDNESDAY, Aug. 27.**—J. J. Gartshore, — Gander, Elias Rogers.

**THURSDAY, Aug. 28.**—A. Fairbairn, Maj.-Gen. Keer, G. A. Kirkpatrick.

**FRIDAY, Aug. 29.**—Col. Moffatt, J. Goforth, J. Salmon.

**SATURDAY, Aug. 30.**—H. B. Gordon, Henry O'Brien, C. S. Gzowski, Jr.

Mr. W. H. Howland will preside each evening. Meetings commence at 8.

## COSPEL SERVICES

EVERY NIGHT,

Commencing **SUNDAY, Aug. 31,**

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

**SUNDAY.**—S. H. Blake.

**MONDAY.**—S. R. Briggs.

**TUESDAY.**—H. B. Gordon.

**WEDNESDAY.**—Elias Rogers.

**THURSDAY.**—J. J. Gartshore.

**FRIDAY.**—R. Kilgour.

**SATURDAY.**—W. H. Howland.

**SUNDAY Evenings, at 7.10, Children's Service.**—Henry O'Brien.



### 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, \$212.17. 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.