

I HAVE CHOSEN YOU, . . . THAT YE SHOULD GO AND BRING FORTH FRUIT.—Jn. xv. 16.

MISSION UNION

THE FIELD IS THE WORLD
An Evangelistic Journal

Vol. 1. NOVEMBER 15, 1884. No. 7.



BE NOT WEARY
IN WELL DOING.



Inter-Collegiate Missionary Alliance.



HOSE "who love our Lord Jesus Christ" rejoice at every token of increasing interest in the work of spreading "His name abroad." The past few years has witnessed a marvellous growth of interest in the work of "Christian Missions." The churches have been aroused—the Sabbath Schools have been led to take a deeper interest—and now, the colleges and seminaries of our land are becoming permeated with the Missionary spirit. In almost every Evangelical College of the United States, arrangements have been effected, designed to turn the attention of the students to this subject. The fire has reached our "Dominion," and about a year ago the colleges of Ontario and Quebec formed themselves into an Inter-Collegiate Missionary Alliance, and on the 30th ult. the first Annual Convention assembled in Toronto. The sessions were well attended, and the zest with which the delegates, and others, entered into the discussion of the papers presented, gave proof that the men now in training in our theological institutions are securing a clear and comprehensive grasp of the great subject of the world's need, and how it is to be met. There can be no doubt but that these gatherings will result in a two-fold gain:—1st. a clearer view of the importance of mission work; 2nd. a breaking down of petty barriers of denominational pride. We pray God that the young men of our Colleges and Seminaries may go forth to their life work, freed from the prejudices and the narrowness of spirit, which has in past years so hindered the progress of mission work in some parts of the world; and we hail such gatherings as the recent Conference as calculated to do much towards securing this great end.

Our Mission Union,

ISSUED ON THE FIRST AND THIRD 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.

Great Privileges.

IF ever a city enjoyed Gospel privileges, certainly that city is Toronto; and as we write, it is impressed upon us that men who go unsaved to the bar of God, will go there trampling under foot privileges which will assuredly bring upon them a condemnation exceeding that which rested upon the inhabitants of the cities of the Plains. From the pulpits of the city, occupied by faithful ambassadors for Christ—from the lips of city missionaries, and lay workers—in the Mission Halls—at the street corners—the Gospel of the Grace of God is being proclaimed day and night throughout the year. During this present month, special services are being held in nearly every quarter of the city. Mr. and Mrs. Soltau are labouring in the west and north; Mr. G. H. Marsh is preaching nightly at the Mission Union Hall; Mr. Ferdinand Schiverera, of Brooklyn, N. Y., is labouring with the Young Men's Christian Association at Shaftesbury Hall, where meetings are held every night for Young Men only. Added to these non-denominational gatherings, several of the city churches are holding special services. God is owning all these efforts. Shall we not look for an abundant ingathering. Christians everywhere, we call upon you to realize your responsibility. Pray! Pray!! Pray!!! God, who alone can give increase, is a prayer-hearing and prayer-answering God.

OUR WATCHWORDS.

O that my ways were directed to keep thy statutes.

I will instruct thee, and teach thee in the way in which thou shouldst go; I will guide thee with Mine eye.

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

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

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." This Book of Proverbs is a leaf from "LIFE'S LESSONS," lifted out of human history, annotated and sealed by the Divine Spirit, for the guidance and perfecting of human life and character. v. 7.

HERE IS A DEFINITE AIM

for the parent, the pastor and the teacher, thoroughly to equip his heart and mind, and that of the youth, with a few imperishable Proverbs—on the subjoined classification of conditions of life—Proverbs more precious than fine gold, and which grow more precious to the youth as he and the proverbs are tried in the fire of human experience.

WISDOM'S OUTLINE.

1. Proverbs of Experience . Words of the wise.
2. Proverbs of Home Life . Treasure in the house.
3. Proverbs of Friendship . Closer than a brother.
4. Proverbs of Industry . The reward of the diligent.
5. Proverbs of Purity . . Soul suicide.
6. Proverbs of Wisdom . . The principal thing.
7. Proverbs of Counsel . . The struggle with the strong.
8. Proverbs of Trade . . The false balance.
9. Proverbs of Temperance. Wine a mocker.
10. Proverbs of Restraint . The issues of life.
11. Proverbs of Integrity . . The better choice.
12. Proverbs of Holiness . . The shining path.
13. Proverbs of Politics . . The exaltation and reproach of a nation.

We leave the parent, pastor, and S. S. teacher to make their own personal selection of two or three Proverbs under each of these headings taken from Dr. Perry, Bishop of Iowa, whose small book, entitled "Life Lessons," is full of gold. What we call our modern civilization, attacks young life and older life at all these points; and only in this wisdom, under the Divine Spirit, are they strong. v. 5.

[Nov. 30.] "True Wisdom." [Prov. 8: 1-17.]

Wisdom is not a person, but describes excellencies of knowledge; applied to the highest and holiest ends, with clearness of judgment as to the true and the false, the right and the wrong, and carried into life by a Person,—and thus Jesus Christ becomes to the soul trusting Him, "WISDOM, righteousness and sanctification." Hence, wisdom was and is with God; but wisdom is not God.

WISDOM IS HERE PERSONIFIED AS

Eagerly calling on men, to listen. vs. 1, 3, 4.
Clearly reasoning with men, to reflect. vs. 5, 6.
Earnestly intreating men, to submit. vs. 10, 11.

WISDOM

Watches for you, to impress you. v. 2.
Waits for you with patience.

Brings treasures to you. vs. 11-14.

Is a source of spiritual health and moral strength.

They that seek this "Wisdom that cometh from above— which is pure, peaceable, gentle, easy to be entreated, full of good fruit"—in the dawn of life, and of enterprise, and of temptation—shall find v. 14, "Counsel is mine, and sound wisdom: I am understanding; I have strength."

Work Among the Prisons. No. 6.

"THE LORD REIGNETH."

FEW months ago, a Christian prisoner in the Central Prison came to me, and in great trouble said, "There is a man in our shop who is so bad and hard that I can scarce get along with him, and I am so discouraged; but he told me yesterday that if you would speak to him, he would listen. Do see him, please." I went to see him in his cell, and found him quite ready to talk, and to my surprise he expressed himself as deeply troubled about his soul, and was convinced as to the sinfulness of his former life. Further, I found that all this time, while his outward conduct had been so painfully trying to his fellow-prisoners, he was reading his Bible anxiously and earnestly. How little do we know of the inward workings of the Spirit! I left him, quite certain that the work commenced was of God, and that his convictions of sin was deep. The following Sunday, "the truth as it is in Jesus" was laid before him. He listened earnestly; but while plainly seeing that God had laid all his sins on Christ, he could not fully realize that they were

taken off himself. With deep feelings he followed the words of each text, and his anxiety increased every moment until it seemed that in his effort to lay hold, his heart fairly broke, and he burst into tears. When his agitation subsided somewhat, I rejoiced to find that his contrite heart had been accepted, and he had laid hold with simple faith on the finished work of his own Saviour. His growth in Christian knowledge has been rapid, and his simple acceptance of God's Word has read me a lesson which has served to remove some dust out of my faith's sight. His favourite texts are Rom. viii. 35, 39, "Who shall be able to separate," &c. The following is a letter received from him a few days ago:—

"Your's of the 12th has come to hand, for

which please accept thanks. My good friend, I feel a great change, and for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that He may grant me according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in my heart by faith."

Is there anything too hard for the Lord?

W. H. H.

Look Out for the Rocks.

A GENTLEMAN crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship. But a sudden flapping of sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us above the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to a summit at one bound, but goes up one little step at a time. Young men think lightly of what they call small sins. These rocks do not look so fearful to them.

There is no sea half so treacherous as the human heart. Reader! be ever letting down your sounding line. Examine yourself.



Hasten, sinner to be wise!
Stay not for the morrow's sun;
Wisdom, if you still despise,
Harder is it to be won.

Hasten mercy to implore!
Stay not for the morrow's sun,
Lest thy season should be o'er,
Ere this ev'ning's stage be run.

Hasten, sinner, to return!
Stay not for the morrow's sun,
Lest thy lamp should fail to burn
Ere salvation's work is done.

Hasten, sinner, to be blest!
Stay not for the morrow's sun,
Lest perdition thee arrest
Ere the morrow is begun.

NOW IS THE ACCEPTED TIME;

To-day is the day of Salvation.

The Drunkard's Friend.



CROWD was one day seen collected near a pile of stones in one of our cities, gazing intently upon some object. A number of policemen stood in front, and on drawing near, the object of their attention was discerned to be a drunken man, lying utterly senseless

upon a pile of blasted rocks and stones. Of course his presence there, was an offence against public decorum, and the blue-coated policemen, whose office it is to preserve order and decency in the city, found it their duty to remove this specimen of the handiwork of the dram-sellers, who are also licensed by the same city to turn human beings into such groveling, helpless imbeciles. But though there were spectators and officers in plenty, the man could not be removed. He had a friend with him more respectable than he; a friend who stuck closer to him than a brother, in spite of his degradation and shame. A noble Newfoundland dog stood over the helpless man, looking down into his face, and suffering no one to approach his unconscious charge. He did not like the looks of the policemen, and the policemen did not like the looks of the dog. Twenty feet was about the proper distance the dog had settled upon for them, and any man that came nearer than that, came at his peril. Pails of water were brought and thrown over the faithful animal, in hope of driving him away, but, steadfast amid storm and gloom, he only drew closer and closer to his unworthy companion.

"We cannot take the man unless we shoot the dog," said one; "and he is too noble a brute to kill."

"Which is the brute?" asked a passer-by, as, at a glance, he took in the scene.

The dog was at his best, and doing his best, with a more than human fidelity and steadfastness. The man, at his worst, degraded and disgusting, lay helpless under the care of the brute. What a noble dog! What a degraded man!

Keep away from the vile stuff which thus brings a man below the level of the brute. Do not touch it or taste it. Total abstinence is the only safeguard.

Good Results of a S. S. Institute.

THE S. S. Teachers and Bible Students of Riverside (a suburb of Toronto) determined to put the principles laid down at the Institute into practice, and they at once formed themselves into a Union Teacher's Meeting, for the weekly study of the lesson. They are guided by the following principles:—

1. Superintendents and pastors aim to have present specially all the young teachers. They need it supremely.

2. All tendencies to trifling, irreverence, or mere quizzing questions are frowned down by the class. They do this for—

Self-protection

Preserving healthy influences, and
Because of the solemnity of the hour.

3. Every member avoids making a speech; but all put a question, or give an answer. And all questions and answers are addressed to the person presiding.

4. Every member avoids—taking up time on small points of detail; being **CRITICAL**, and becoming **PRACTICAL**.

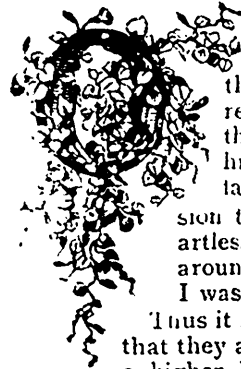
5. The conductor mainly repeats to the class the questions asked by the class—as also the answers given—sometimes supplementing both—and he keeps the moral and spiritual bearing of all points steadily before the class, and classifies results.

In the constant use of these principles, deep interest and personal profit are always secured. In these lines lie the highest wisdom of adult Bible study and teaching.

Suburbs of other cities might do likewise.

REV. J. MCE.

A Higher Hand.



ONE day a little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, they passed around him, and were also in the father's hand. He saw occa-

sion to pull one of them. With artless simplicity the child looked around, saying, "Father, I thought I was driving, but I'm not, am I?"

Thus it is often with men, who think that they are shaping a destiny which a higher hand than theirs is really fashioning. They do their own will, but they also do the will of God. A stronger hand guides them—a mightier power holds the helm of their vessel, and saves from rock and wreck.

Ministers of Mercy.

SOMEWHERE above Fitchburg, as we stopped for twenty minutes at a station, I amused myself by looking out of the window at a waterfall which came tumbling and splashing over the rocks, and spread into a wide pool, that flowed up to the railway. Close by stood a long cattle train; and the mournful sounds that came from it touched my heart.

“Full in the hot sun stood the trucks; and every crevice of room between the bars across the doorways was filled with pathetic noses, sniffing eagerly at the sultry gusts that blew by, with now and then a fresher breath from the pool that lay dimpling before them. How they must have suffered, in sight of water, with the cool dash of the fall tantalizing them, and not a drop to wet their poor parched mouths!

“The cattle lowed dismally, and the sheep tumbled one over the other, in their frantic attempts to reach the blessed air, bleating so plaintively the while, that I was tempted to get out and see what I could do for them. But the time was nearly up; and, while I hesitated, two little girls appeared, and did the kind deed better than I could have done it.

“I could not hear what they said; but, as they worked away so heartily, their little tanned faces grew lovely to me, in spite of their old hats, their bare feet, and their shabby frocks. One pulled off her apron, spread it on the grass, and emptying upon it the berries from her pail, ran to the pool and returned with it dripping, to hold it up to the suffering sheep, who stretched their hot tongues gratefully to meet it, and lapped the pre-

vious water with an eagerness that made little barefoot's task a hard one.

“But to and fro she ran, never tired, though the small pail was so soon empty; and her friend meanwhile pulled great handfuls of clover and grass for the cows, and, having no pail, filled her “picking-dish” with water to throw on the poor dusty noses appealing to her through the bars. I wish I could have told those tender-hearted children how beautiful their compassion made that hot, noisy place, and what a sweet picture I took away with me of those two little sisters of charity.”

The Pump at Cologne.

I WAS in Cologne on a very rainy day, and I was looking out for similies and metaphors,

as I generally am, but I had nothing on earth to look at in the square of the city but an old pump, and what kind of similie I could make out of it I could not tell. Traffic seemed suspended, it rained so hard; but I noticed a woman come to the pump with a bucket. Presently I noticed a man come with a bucket; nay, he

came with a yoke and two buckets. In the course of the morning I think I saw the same friend come to the same pump a dozen times. I thought to myself, “Ah, you do not fetch water for your own house, I am persuaded; you are a water carrier; you fetch water for lots of people, and that is why you come oftener than anybody else.”

Now, there was a meaning in that at once to my soul, that inasmuch as I had not only to go to Christ for myself, but had been made a water carrier to carry the water of everlasting life to others, I must come a great deal oftener than anybody else. I am sure it is so. In proportion as there is a draw upon you, take care that you keep up the supplies.—*Rev. C. H. Spurgeon.*



Two Little Ministers of Mercy.



(ORIGINAL.)

He is Willing.

ES, willing as well as able, and as willing as able, to do for each of us according as His faith shall be. The first and greatest proof of this, is the plan of redemption, made "from the foundation of the world." Rev. xiii. 8, whereby God,

knowing that man through disobedience would fall from the blessed state in which he first was placed "doth yet devise means that His banished be not expelled from Him." 2 Sam. xiv. 14. And when we think of the means, how it cost the Father His only Son, and the Son His life, can we for one moment doubt His willingness to receive us and make us new creatures in Him. But often we forget, so again and again He reminds us that He is "not willing that any should perish, but that all should come to repentance" 2 Pet. iii. 9. He "will have all men to be saved, and to come to the knowledge of the truth." 1 Tim. ii. 4. "Say unto them, as I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel." Ezek. xxxiii. 11.

So now, it rests with us. He came that we "might have life, and have it more abundantly" John x. 10; but "*ye will not come unto Me that ye might have life.*" John v. 40. He mourns over us now as He did long ago over Jerusalem: "How often would I have gathered thy children, as a hen gathereth her chickens under her wings, but *ye would not.*" Matt. xxiii. 37. What could have been done more for His vineyard that He hath not done it? Nevertheless, in His patience and longsuffering, He spares us yet a little longer, and still the promise is as true as ever, "Him that cometh unto Me, I will in no wise cast out" Jn. vi. 37. "Come unto Me, and I will give you rest" Matt. xi. 28. And we are assured that besides giving us the glorious gift of everlasting life, He is willing also to keep us from sin, and for Himself every day! Speaking of the vineyard, we find "I the Lord do keep it, I will water it every moment, lest any touch it, I will keep it night and day." Isa. xxviii.

4. "He that toucheth you toucheth the apple of His eye." Zec. ii. 8; also in that wonderful chapter, John xvii, our Saviour prays for His own people with most tender love, "not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" John xvii. 15; and again, 'Holy Father, keep through Thine own name, those whom thou hast given Me' John

xvii. 11; and St. Paul tells us, He "gave Himself for our sins, that He might deliver us from this present evil world." Gal. i. 4. Still another petition for us, "Father, I will that they also whom thou hast given Me, be with Me where I am" John xvii. 24. Think of being with Him, and "we shall be like Him, for we shall see Him as He is." 1 John iii. 2.

So now we see what the will of the Lord for us is; that we may have everlasting life, that we may be kept by the power of God, the life of Jesus being made manifest in our mortal flesh; and that we may be with Him where He is. This is what *He is willing* to do for us, what He has planned for us, "according to the good pleasure of His will." Eph. i. 5. Can we resist any longer? "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i. 18. "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not; remember thy sins." Isa. xliii. 25.

"Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Jer. xxxi. 3.

He is able, *He is willing*, doubt no more.

M. G.

A Word of Cheer

TO THE WORKERS OF THE TORONTO MISSION UNION.

COMING from one of your meetings, and passing along a street I was not well acquainted with, being alone I felt timid, and hearing footsteps behind me increased the feeling. As they came nearer I could hear a woman's voice humming "Bringing in the Sheaves." I now felt quite safe. When she came up to me she said very pleasantly. "Good evening, Miss." Hadn't we a delightful meeting? I had enjoyed the meeting very much, but I do not think I had received one half the blessing this old lady had, if her happy face was an index of her heart. She then told me the blessing the Bible Class in connection with the Mission had been to her. She and three of her family were converted; "but," she added, "there's more to follow," and she said she could take me to some homes that had been drunken and quarrelsome, but were now homes where God's name is revered. She then walked out with me to my own street, and left me with a hearty shake hands, and God bless you, which touched me very much, and taught me a lesson I shall not soon forget.

Go on with your Christ-like work, bringing souls to Him, and thereby making homes all that God intended they should be.

A FRIEND OF THE MISSION.

Whosoever liveth and believeth in Me, shall never die—John xi. 26.

(ORIGINAL.)

Old John.

DEAR old John! As I looked at him, and saw his face shining with joy, I could not but thank God for the wonderful change which had been wrought in him. But who is he? and of what change do I speak?

John was one in whom I had taken a deep interest for many a year—for whom many a prayer had been offered—but whose heart was hard—and at last he almost seemed to avoid me, for he feared to be spoken to. He was a drunkard, and every year his love for drink increased; and though a good workman, his home was not so comfortable as it might have been,—for, instead of his money coming to his wife and children, it went to the tavern-keeper's family, making them have many things which his own family had to go without,—so that he was really spending his time and strength for naught, so far as his own were concerned. That was John. Now for the change:—I cannot tell you all about it, for I could speak for hours, and that would weary you; but I will simply tell you what that dear man said not long ago, in a meeting to which I had the privilege to go. Some one rises to speak. *Listen!* Can this be my friend, John, with whom I had so often pleaded, but who remained so unmoved? Yes, this is he. *Listen* to his words:—"I stand before you to-night a saved man! Oh! what can I say to express the marvellous way in which God has led me! You all know me. You know what I *was*,—a drunkard, a vile sinner. You all know what I *AM*,—a new creature in Christ Jesus! Oh! what can I do but praise the Lord? and I do from the bottom of my heart." Then turning to the young men of the village, he

said, "Young men, I must speak a word to you. My one regret now is, that I did not serve the Lord when I was young and strong. Be warned by me. Give him your hearts while you can do something for Him. He is such a good Master, that you will just delight to serve Him. Do not, oh, do not make the mistake I did, but come to Him now, and spend your lives for the dear Lord, and never have the sorrow I have had because I did not come sooner." Then turning to the old men, he said, "Old men, I have a word for you too. Do not be discouraged by what I have said to the young men. You have been my comrades in *sin*; be my comrades now in my new life, and let us go to heaven together. You cannot do much for Jesus, but do what you can; give Him your hearts now, and He will receive you as He received the poor old sinner, John. I came to Him, and I found His words to be quite true, 'Him that cometh to Me, I will in no wise cast out; so WILL you, for the same Saviour who has saved me, will save you, and that now.'"

Dear reader, are you saved? Young or old, to you I would earnestly speak. Is old John's Saviour yours? Are you a changed man or woman? If not, remember Jesus speaks to you *to-day*, through this dear saved sinner.

THE GOSPEL ALPHABET. No. 4.

They that hate Me loveth Death.—Prov. viii. 36.
To be carnally minded is Death.—Rom. viii. 6.
Sin, when it is finished, bringeth forth Death.—Jas. i. 15.



Once I was **DEAD** in sin,
And hope within me died,
But now I'm **DEAD** to sin,
With Jesus crucified.

I live—and yet, not I,
But Christ that lives in me;
Who from the law of sin
And **DEATH** hath made me free

Death is swallowed up in victory.—1 Cor. xv. 54.
Jesus hath abolished Death.—2 Tim. i. 10.
And there shall be no more Death.—Rev. xxi. 4.

ner. *Accept Jesus, and you are SAVED. Reject Him, and you are LOST.* D—A—.

NO scientist has ever yet found a crowbar strong enough to move the Rock of Ages, or a telescope powerful enough to discover a spot on the Sun of Righteousness.—*Dr. R. R. Meredith.*

SALVATION.

The **Compassion** of Christ **Inclines** Him to save sinners.
The **Power** of Christ **enables** Him to save sinners.
The **Promise** of Christ **Binds** Him to save sinners.



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. Gartschre, 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 at 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.

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

DENOMINATIONAL MISSIONS.

ST. MARK'S (Pres.) CH. MISSION.—Tumcuth 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. GOWARTH, 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 Nov. 8.

Previously acknowledged, \$1,498 82.
R. K., \$50; Friends at a Bible Reading, \$16.36; Thank offering, \$10; A Friend, \$10; Our Bible Class, \$1.63. Total, \$1,589.81.

The Song of the Decanter.

There was an old decanter, and its mouth was gaping wide; the rosy wine had ebbed away, and left its crystal side; and the wind went humming, humming—up and down the sides it flew, and through the reed-like hollow neck the wildest notes it blew. I placed it in the window, where the blast was blowing free, and fancied that its pale mouth sang the queerest strains to me. "They tell me—puny conquerors!—the Plague has slain his ten, and War his hundred, thousands of the very best of men; but I"—t'was thus the bottle spoke—"but I have conquered more than all your famous conquerors, so feared and famed of yore. Then come, ye youth and maidens, come drink from out my cup, the beverage that dulls the brain, and burns the spirit up; that puts to shame the conquerors that slay their scores below, for this has deluged millions with the lava tide of woe. Though in the path of battle, darkest waves of blood may roll; yet while I killed the body, I have damned the very soul. The cholera, the sword, such ruin never wrought, as I, in mirth or malice, on the innocent have brought. And still I breathe upon them, and they shrink before my breath; and year by year my thousands tread the dismal road to Death."



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