

# MISSION JOURNAL

an Evangelistic Journal

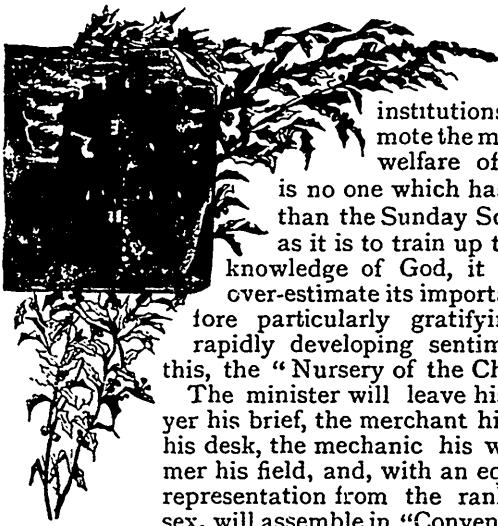
Vol. 1. OCTOBER 18, 1884. No. 5



BE NOT WEARY IN WELL DOING.



## The Sunday School.



**A**MONG the numerous institutions designed to promote the moral and spiritual welfare of mankind, there is no one which has greater claims than the Sunday School. Designed as it is to train up the young in the knowledge of God, it is impossible to over-estimate its importance. It is therefore particularly gratifying to note the rapidly developing sentiment in favor of this, the "Nursery of the Church."

The minister will leave his pulpit, the lawyer his brief, the merchant his office, the clerk his desk, the mechanic his workshop, the farmer his field, and, with an equally distinctive representation from the ranks of the gentler sex, will assemble in "Convention," or in "Parliament," and there for days carefully and prayerfully consider the best interests of the work, and how those interests may be most fully conserved. Can we, therefore, wonder that the Sunday School of 1884 is so efficient and so much blessed of God, and that next to the Church, its interests are paramount to those of any other organization. Our space will not admit of any review of progress made, but we ask consideration of the following facts:—

The American Continent (United States and Canada) has seven million Sabbath School scholars, and one million Sabbath School teachers.

There is held annually in United States and Canada five thousand two hundred and twenty Sabbath School Conventions, Institutes and Assemblies, being an average of over one hundred per week, or fourteen per day. The army of

## Our Mission Union,

ISSUED ON THE 1ST AND 3RD SATURDAY OF EACH MONTH.

### Subscription Rates, per year, (post paid).

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

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

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

Original articles intended for insertion in the paper, should be addressed to the Editor, at same place.

Christian teachers, the number of gatherings, and the efficiency of the work still continues.

In papers for the study of the Bible, Lesson Leaves and illustrative papers, there is issued weekly two million five-hundred-thousand-copies.

The Sabbath schools of the United States and Canada give annually to benevolent objects not less than two hundred and fifty thousand dollars. This is but the rill that will in the future swell into the river of Christian benevolence.

The work in Canada, and especially in Ontario, has received great impetus through the efforts put forth by the Sabbath School Association of Canada, the foundation of which was laid at Kingston, February 11th, 12th and 13th, 1857. The basis of co-operation being:—The doctrines of the Gospel accepted by the Evangelical Alliance.

The Association organized in 1865, when it was resolved,—“That under a deep conviction of the importance of mutual counsel in this great work of the religious training of the young, we, the delegates in convention assembled, hereby resolve to associate ourselves for this purpose, on the doctrinal basis agreed upon at the first convention in Kingston, under the designation of ‘The Sabbath School Association of Canada.’”

The Association has held eighteen Provincial Conventions in large centres of population, and by these,—(1) It has strengthened in zeal and knowledge both the delegates who attended its meetings and also those among whom they mingled on their return home. (2) It has greatly encouraged Systematic Bible Study in private. (3) It has fostered and directed the training of

S. S. Teachers by normal classes, and by urging attendance on larger assemblies in which study, drill, and examination receive due prominence.

The Association was fortunate enough to secure (in 1882) as General Secretary, Rev. John McEwen, well known throughout Canada as an able, earnest and intelligent advocate of advanced methods in teaching and management in Sabbath Schools, who, since his appointment, has visited the greater part of the Province of Ontario, and in his work has met with much encouragement and success. Some idea of the work performed during the past year may be gathered from the following summary:—

One hundred and twenty-seven Institute exercises, from one hour and a half to two hours each.

Thirty-eight sermons preached to children, teachers, and general audiences.

Fifty-eight different addresses on a variety of Sabbath school topics.

Fourteen Union Mass Meetings of Sabbath schools in towns and villages, with twelve schools personally visited and addressed. And through this arrangement sixty eight Sabbath schools with their teachers and many of the parents have had their duty and the work of the Association laid before them.

Eleven lectures on Sabbath school work, followed up by the teaching of the Institutes, making in all two hundred and sixty different public appearances in the work of the Association.

Over three thousand teachers have attended these Institute Exercises, few less than twice, and most of them the whole series of meetings held in each place.

No doubt the approaching convention, to be held at Brockville, will bring to the front many teachers, whose testimony will prove an encouragement to the Association and its Secretary, not only to continue the work, but, if possible, to largely increase its usefulness.

### Improvements.

OUR readers will notice that we have added another feature to the attractions offered in our paper. “Our Column for Preachers and Teachers,” on page 8 (but which will hereafter appear on page 2), will no doubt prove of much service to those for whom it is specially intended. Rev. J. McEwen has kindly consented to contribute to this column each fortnight, and other well-known Bible students will help from time to time. At an early date we shall add other features calculated to help the many teachers now receiving our paper, and also the large addition of readers we confidently expect to receive.

# Our Mission Union.

TORONTO, OCTOBER, 1884.

NO. 5.



## Work Among the Prisons. No. 4.

AN UTMOST SAVIOUR.

**S**oon after writing last week's article about the Blue Ribbon, I saw at one of our Mission Union meetings a pleasant-looking elderly woman with white hair neatly smoothed over the forehead, who welcomed me with a grateful smile when I addressed her. She commenced to talk at once about the blue ribbon, and said, "Ah, sir, how wonderful are God's ways with us. I never thought to have taken the ribbon when I did. I was just counting the days until I should get out, and I was saving up my little allowances and earnings, determined that I would have a big spree so soon as I was at liberty. I thought God had deserted me, and it didn't matter what I did. But on that night something within me seemed to urge me to put on the blue ribbon, and I all at once determined, with God's help that I would, and He has helped me. I am so happy." This poor woman had for years been just going in and out of jail, and had lived a wretched life; had failed in every effort towards reformation, until

she quite despaired of there being any help for her. She is now working as a nurse, and pleases greatly those that employ her, and has quite a little sum in the Savings Bank. When she spoke of depositing the money, she said, "I have wasted thousands in my life; on one occasion £50 in a single debauch." How glad we all are in the work, that she has Christ Jesus to be an uttermost Saviour.

But the reader will say, "You may tell us of the cases who have reformed, what of the others?" We have, indeed, a sad and dark list. In the great majority of cases the intention of doing better has been genuine, but the grace of God has been absent. I have no hesitation in saying, that with the open dram shops, I do not think that there is any hope of reformation enduring in any except converted men and women. The struggle is terrible between good and evil, but the continuous, never absent temptation of the saloon finally conquers. I could enumerate many cases where for nearly a year, and in some cases for over a year, a respectable position has been maintained by unconverted ones, but the last end of these has been worse than the first. It is awfully sad to see the gradually weakening resolution, the increasing indifference to better things, and then the helpless ones struggling hopelessly in the mire. O, dear reader, pray God that these, too, may look up and find in Jesus, as Mrs. R. did, "an uttermost Saviour."

W. H. H.

**H**ELLOW SINNER! why will you die? There is grace in the heart of God to forgive you in His one and only way. There is power and fullness in His salvation to deliver and keep you, and present you faultless before the presence of His glory with exceeding joy. Now is the accepted time, this the day of salvation.

## OUR WATCHWORDS.

Hold thou me up, and I shall be safe.—Psalm cxix. 117.

I will uphold thee with the right hand of my righteousness.—Isaiah xli. 10.

## The Painted Mask.



**L**OOK now at sin. Pluck off that painted mask, and turn upon her painted face the lamp of God's Word. We start—it reveals a death's head. I stay not to quote texts descriptive of sin. It is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting;

everything that a man hates, it is; a load of curses, and calamities beneath whose crushing, most intolerable pressure, the whole creation groaneth. Name me the evil that springs not from this root—the crime that I may not lay at its door. Who is the hoary sexton that digs man a grave? Who is the painted temptress that steals his virtue? Who is the murderess that destroys his life? Who is the sorceress that first deceives, and then damns his soul?—Sin.

Who, with icy breath, blights the fair blossoms of youth? Who breaks the hearts of parents? Who brings old men's grey hairs with sorrow to the grave?—Sin.

Who changes gentle children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the murderers of their own innocents?—Sin.

Who casts the apple of discord on household hearths? Who lights the torch of war, and bears it blazing over trembling lands? Who, by division in the Church, rends Christ's seamless robe?—Sin.

Who is this Delilah that sings the Nazarite asleep, and delivers up the strength of God unto the uncircumcised? Who, winning smiles on her face, honeyed flattery on her tongue, stands in the door to offer the sacred rights of hospitality, and when suspicion sleeps, treacherously pierces our temples with a nail? What fair Siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arm around our neck and leaps with us into perdition?—Sin.

Who turns the soft and gentlest heart to stone? Who hurls reason from her lofty throne, and impels sinners, mad as Gadarene swine, down the precipice, into a lake of fire?—Sin.

—Dr. Guthrie.

## THE WAGES OF SIN IS DEATH.

Romans vi. 23.

## The Rod and Staff.



**S**HORT while ago, we were at the home of a lady, a dear friend. It was an evil day with her. She was ill, had been very ill for weeks. The physicians had little hopes of her getting well, and she herself had no more. Yet she was very calm and cheerful. Her eyes and her whole face and bearing spoke of a deep sweet peace within. Though the frail, wasted

body was weak and almost helpless, the spirit evidently had something to lean upon. Her heart was strong, was manifestly borne up by something. What was that stay? On what was she resting? Had you been there, you would have seen. By her side, half hidden on the bed, lay her Bible. She read it, thought upon it, believed it, loved it. She so used it in her long, sore sickness; she had been wont to use it in the days of health. And in that Word of God was the source of her peace and strength. That sure, tried Word was the support on which she was leaning. She found it God's own rod and staff, and with both hands, of faith and love, she was holding by it.

Dear reader, there are evil days coming to you. There are times drawing towards you, and you know not how near they are, when all will be darkness and trouble without, and you will need light and peace within. There is but one thing in all the world that can be such a support to you. It is the same that our sick friend had found. It is the Bible, with its message of grace and truth in Christ Jesus. It is this firm, strong staff which God has provided and offers to put into your hand. Take it now, before the evil days come. Learn to handle it. Study it. With all your heart, trust every word of it, and against all obstacles keep it.—*Monmouth Y. M. C. A. Bulletin.*

**T**WO and two make four,—that is mathematics. Hydrogen and oxygen in certain proportions make water,—that is science. Christ, and Him crucified, is the power and wisdom of God for salvation,—that is revelation. But how do you know? Put two and two together, and you have four,—count and see. Put hydrogen and oxygen together, and you have water,—taste and prove. Believe in the Lord Jesus Christ, and thou shalt be saved,—believe and thou shalt know. The last is as clear a demonstration as the others.

## How a Boy Saved Three Lives.\*

**I**N January, 1882, a fire broke out in a large building in New York. In the great structure there was but one stairway, and that made of wood. Of course it was soon consumed, and numbers of the inmates were cut off from escape and perished in the flames. Many lives

were lost—but three lives were saved,—saved by the quick wit and prompt courage of a colored boy named Charley Wright, a boot-black. When the flames were raging, three men were observed high up at a corner window in the upper story. To leap would be death. Go back they could not. What could be done? The life preserving apparatus was then brought out, but the longest ladder would scarce reach half the distance, and it seemed as if the men must perish.

But in the great crowd that stood gazing in dread and pity on the sight was the colored boy just named. To this lad came a bright idea: he acted on it; he saved these three men from a dreadful death.

Looking up as all the rest were looking, Charley Wright saw something that set him thinking. He saw that, fastened to the roof of the building, just above the window where these men were, was a rope of wires. He saw that this rope ran across the street to the top of a telegraph pole on the other side. And he knew that if this rope could be cut at the top of the pole, it would fall right across the window, so that the three men could

reach it. This was the bright idea that came into Charley's mind.

No time was to be lost. In an instant he seized a fireman's wrench that lay on the stones near by, rushed across the street, and began to climb the tall, smooth telegraph-pole. To do this was no easy task in the wind and snow, but by hard, fast, desperate climbing, Charley soon reached the cross-bars. And hard and fast he worked when he got there. In a moment he had twisted

the wire rope off. Down it fell, right across the window! A great shout of joy went up from the crowd, as, one after another, the three men came down this strange fire-escape safe to the ground.

To this brave lad the American Humane Society voted a medal. Even across the sea, people heard of him and praised him. From England came a gold medal, sent by the Royal Humane Society, on which were stamped the words: "Presented to Charles Wright, for saving three lives, Jan. 31, 1882." All honor to brave Charley Wright.

[As we read the foregoing thrilling incident, it occurred

to us that we need more men of the Charley Wright stamp. We are surrounded on every hand with perishing men and women. The machinery of our religious organizations, costly (and very efficient to a certain point), does not appear to reach them. Oh, for men quick of thought

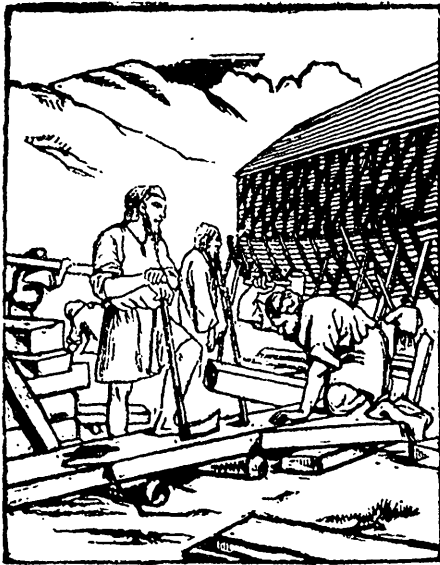


\* For the use of the cut illustrating this article, we are indebted to Messrs. Eaton, Gibson & Co., Publishers of "The School Supplement."

Except ye repent ye shall all likewise perish.—Luke xiii. 3.

and prompt in action, ready to carry out plans calculated to reach and save. That which the expensively equipped fire department of New York failed to do, was accomplished by the little colored boot-black. So God can use very simple instruments in the work of soul saving.—Ed.]

### Building the Ark.



IN our picture we see the Ark which God had commanded Noah to make for deliverance from the coming Deluge, in the progress of building; and it is a solemn thought that many who helped in the building

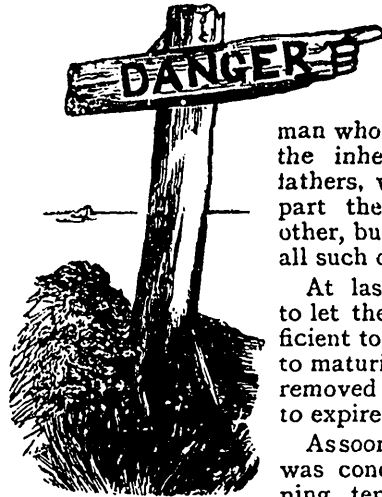
of that Ark were afterwards swept away by the Flood, because they did not believe the preaching of Noah, and neglected to avail themselves of the only means of safety.

There is a worse Deluge than that of water coming upon this world: and God has in His love and mercy provided an Ark of Safety, even Jesus, and all who come to Him and take shelter in Him, are eternally secure, and no drop of wrath can ever overtake them; but all who neglect this offered safety will be swept away by the Fire of God's judgment.

Just as in Noah's day there were many employed in constructing the Ark who afterwards perished, so now there are many apparently engaged as it were in building up the cause of Christ, who are in danger of being lost, because they have never really trusted in Him for salvation. They give their money to build churches, and their names may be prominent as large subscribers to benevolent objects, and be on church books. Reader, be sure you are in Christ, and not merely a nominal Christian—be a possessor, and not a professor only.

### Beware!

Galatians vi. 7, 8.



AN ancient story records that a young

man who had come into the inheritance of his fathers, was pressed to part therewith by another, but firmly refused all such offers.

At last he consented to let the estate for sufficient to raise one crop to maturity, which when removed the lease was to expire.

As soon as the contract was concluded, the cunning tenant sowed the

soil with acorns throughout its extent. Five years after, they were only slender rods; ten years after, but thrifty saplings; in twenty years, young trees, but still far from maturity. At length, weary with waiting, and broken-hearted with disappointment, the young man passed away.

Thus does Satan act with men and women, and especially the young, saying, "Let me sow just one crop. I will ask no more. Surely you can have a little liberty in early life! Plenty of time after that for soberness and carefulness."

Do not give heed to his wiles! Turn at once from his deadly proposals—not less deadly that they are veiled. Otherwise, as surely as the young man lost his estate, and wasted his life by vain regrets over his folly, you will sacrifice all the grand opportunities and possibilities of life, all the untold blessings and glories of eternity, for a mess of pleasure's pottage—fleeting, disappointing, vain.

Perhaps you have already listened to his wiles, consented to his proposals. Turn ere it be too late. Every day will make it more difficult to do the right, more easy—in the way of habit—to do the wrong. Stop, now, I beseech you. Look up to Him who died for you on Calvary's Cross, and cry, "Lord help me," "God be merciful to me a sinner." He can deliver you, and will not fail, for He is

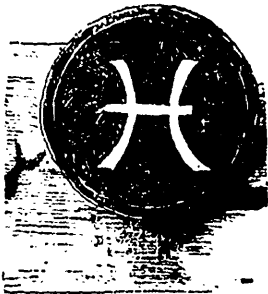
"Strong to deliver and quick to redeem  
The weakest believer that hangs upon Him."  
"Devon."

BECAUSE THERE IS WRATH, BEWARE!

Job xxxvi. 18.

He that winneth souls is wise.—Prov. xi. 30.

**On Fishing.**



AD you been with me on the day referred to in this story, you would have seen a sportsman fishing on a highland stream. You could see he was a sportsman by his long boots, his large basket (which was empty), and his hat

covered all round with the most brilliant artificial flies. You could see he was a fisherman, too, by the long salmon-rod with which he kept whipping the stream. In spite of his boots, his basket, his hat, his rod, and his flies, somehow or other the fish would not bite. Now this was all the more provoking since just opposite to him was a little ragged bare-footed urchin with no particular dress on him at all (at any rate, his feet and legs and head and neck were all bare), and a common hazel rod. But there beside him on the grass lay a row of shining fish, all of which had been caught with that little hazel rod under the sportsman's very

eyes, while the latter spent his skill in vain. The boy was leaning against a little angle of rock, behind which he was partly hidden as if ashamed to be seen, but the fisherman stood boldly on the river's brink, as he, at any rate, had nothing to be ashamed of—*except that he had caught no fish.* Now he was ashamed of this; so much ashamed, indeed, that he pocketed sufficient of his pride to enable him to ask the boy how it was all the fish were on his side of the river. The reply was brief and to the point. "The feesh will come you're side, mon, if you stand like me. *If ye want to catch feesh, ye maun hide yersel.*"

What a word this is to all fishers of men. Whether it be the great evangelist of world-wide fame, or the young believer teaching a Sunday school class, or speaking of Christ at some bedside, it is all the same. "*If ye want to catch feesh, ye maun hide yersel.*"

All *your* eloquence, *your* skill, *your* attractive manner, *your* diligence, will not catch one fish. It must be Christ. It is Christ alone that can captivate the heart and win the soul, and God will own and bless the labours of the one who seeks to spread the name and fame of Jesus, and not his own.

Let us ever remember that "it is not by might, nor by power," but by the Spirit of God that successes are achieved or victories won; therefore, let our cry ever be, "Not unto us, O Lord, not unto us, but unto Thy name give glory."

**God's Word on Time**

**B**OAST not thyself of to-morrow; for thou knowest not what a day may bring forth.—Prov. xxvii. 1.

Behold, now is the accepted time; behold, now is the day of salvation.—2 Cor. vi. 2.

The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.—Rom. xiii. 12.

To-day if ye will hear His voice, harden not your hearts.—Heb. iii. 15.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. xxv. 13.

The time is short.—1 Cor. vii. 29. Redeeming the time, because the days are evil.—Eph. v. 16.

What time I am afraid, I will trust in thee—Psalm lvi. 3.

Take ye heed, watch and pray: for ye know not when the time is.—Mark xiii. 33.

My times are in Thy hand.—Psalm xxxi. 15.

**THE GOSPEL ALPHABET. No. 2.**



**BEHOLD,** I am vile.—Job xl. 4.  
**BEHOLD,** I was shapen in iniquity.—Ps. li. 5.  
**BEHOLD,** the Lamb of God.—John i. 29.

**BEHOLD** the Saviour of mankind  
 Nailed to the shameful tree;  
 How vast the love that Him inclined  
 To bleed and die for thee.

Happy if with my latest breath  
 I may but gasp his name;  
 Preach Him to all, and cry in death,  
 "**BEHOLD,** Behold the Lamb."

**BEHOLD,** now is the accepted time;  
**BEHOLD,** now is the day of salvation.  
**BEHOLD,** I stand at the door and knock.—Rev. iii. 20.



The object of this Union is to extend the knowledge of the Gospel of our Lord Jesus Christ among the inhabitants of Toronto and its vicinity, and especially the poor and neglected classes, without any reference to denominational distinctions, or the peculiarities of church government.

SECRETARY:—J. J. Gartshore, 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 o'clock.  
Sunday service at 8:30.  
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.—Tencumbeth 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. GORATH, Missionary.

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

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

### Donations to Mission Union Fund

Received up to Oct. 16.

Previously acknowledged, \$1426.27.  
A Friend, \$1; G. G., \$25; R. B., \$10;  
Our Bible Class, \$5.08; R. J., \$5. Total,  
\$1,472.35.

## OUR COLUMN FOR PREACHERS AND TEACHERS.

### NUGGETS OF GOLD FOUND IN THE INTERNATIONAL LESSONS.

Nov. 2 and Nov. 9

Rev. J. McEWEN, Secretary S. S. Association  
of Canada.

Truth, like gold, must be put into current coin—and it serves its purpose best by free circulation. Having free course, it is glorified. 2 Thess. 3: 1.

WE HAVE HAD—

1. A Father's unfulfilled purposes for God, handed on to his worthy-appointed, anointed and enthroned son. 1 Kings 1: 30.

2. A father's solemn and dying charge to the son, and the household, to be faithful in carrying out these purposes; in a faithful use of the means he had gathered together; faithful obedience to the Lord God who had delivered him and given him rest on every side. "Arise, therefore, and be doing." 1 Chron 22: 6 to the end.

3. The son's hopeful and right beginning, in looking for wisdom from above, in fulfilling the trust reposed in him. 1 Kings 3: 8.

4. The Temple reared of prepared material, and in accordance with the Divine specification previously given 1 Chron. 28: 12.

"So Solomon built the house and finished it." 1 Kings 6: 14

### THE CONSUMMATION AND GLORY OF OUR STUDY

in October, is now before us,

November 2nd.

The faithful son pleads with God on the ground of His grace, guidance and goodness to his father. 1 Kings 8: 25, 26.

He grasps the covenant, and pleads for a yet larger fulfilment of the promises made to the father. Verse 36. Note well:

### THE IMMEDIATE ANSWER IN GOD'S

manifestation of Himself, as He was known and experienced in the redemption of the people, Lev. 9: 22-24, and now graciously and more richly realized, as in the record, 2 Chron. 7: 1-4.

### THE CONDITIONS OF THE ANSWER.

1. Fidelity to the committed trust. 2 Chr. 5: 1.  
2. The assembled, waiting, expectant priests and people Verses 2-9.

3. United hearts, and this unity fully manifested. Verses 13, 14. "Then the house was filled." "I will make the place of my feet glorious."

November 9th.

Solomon's name is associated with the largest and the richest attainments in knowledge of the world we live in—of Ancient times,—and his utterance on the relative value and importance of knowledge has not been outgrown. "The fear of the Lord is the principal part of wisdom."

### THE QUEEN OF SHEBA

Is set in the Scriptures not merely to illustrate the magnificence, attainments, and wisdom of Solomon, but as an illustration of a diligent, persevering, sacrificing, humble and thankful truth seeker.

Set in contrast—THE QUEEN BEFORE SOLOMON, AND NATHANIEL BEFORE JESUS. 1 Kings 10: 1-3; Jn 1: 47-51. These are suggestive pictures, in which experience will verify the rule. The longer you look at them, the more you will see in them; and the more you see in them, the longer you will be constrained to look at them. "Thou shalt see greater things than these."

The supreme qualification for successful Sabbath school work, is personal communion with the personal Christ.

"I counsel thee to buy of Me gold tried in the fire." These nuggets have been in the furnace of time and the fires of human experience for nearly three thousand years. Write your name on the scroll of time, as one more who can say. "The half was not told me."

In future numbers, these notes, with additional S. S. material, will appear on page 2



### 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"; \$653.00 to "Rest account," making the present amount to credit of this account, \$1212.17. The amount of literature sold during the year was as follows:—Tracts, leaflets, &c., 428,696; Gospel text cards, 27,300; S.S. Scripture text cards, 250,000; books, pamphlets, &c., 42,000; hymn books, 20,856; Bibles, 2,500; copies of "Notes for Bible Study," 92,000; total, 863,352 copies. The amount of literature, consisting of tracts, books, and Bibles, distributed gratuitously was 125,000 copies. The total issues for the year being 988,352 copies, or 1,650,552 issues since the formation of the Company, July, 1882, and upwards of *Four million issues* since the opening of the Depository in 1873.

**Unsubscribed Stock.**—The Directors feel much pleasure in offering this Stock as a safe investment at 6% (the amount allowed by the charter, as all profits over this amount are applied to the Free Distribution of Gospel Literature), and considering the character of the enterprise, they feel assured that Christian friends will be only too glad to have an interest in so blessed a work.

**Blank application forms** for Stock, will be supplied.

S. R. BRIGGS, Manager.