

THE HARVEST TRULY IS GREAT, BUT THE LABOURERS ARE FEW.—Luke x. 2.

MISSION JOURNAL

THE FIELD IS THE WORLD
an Evangelistic Journal

Vol. 1. OCTOBER 4, 1884. No. 4.



BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

Canadian Evangelization Society.

HIS Society, though working in an unobtrusive manner, has been, during the past few years, a medium through which much spiritual blessing has been conveyed to many parts of our land. Its evangelists have visited the greater part of the Province of Ontario, and parts of Quebec, and by their earnestness and faithfulness, have been used of God in bringing many souls to the feet of the Lord Jesus. The Society has completed arrangements whereby, in addition to its other agents, the services of Mr. G. Soltau have been secured. Mr. Soltau's visit to Canada during the last spring was marked by much blessing, and the Society, after much prayer, invited him to return this fall and labor under its direction. Having been led to accept the invitation, Mr. Soltau has arrived in America, and will enter upon his evangelistic labors at Montreal. No definite arrangement has been made as to his work after he leaves that city, but applications have been received from many of the principal cities and towns in Ontario. Any correspondence relating to evangelistic work, with a view to the services of Mr. Soltau or other evangelists working under the Society, should be addressed to Mr. Henry O'Brien, Honorary Secretary, Canadian Evangelization Society, 68 Church Street, Toronto. The Society has now in press a pamphlet containing suggestions as to preliminary arrangements calculated to ensure the successful working of details during a series of services; also, hints to Christian workers in dealing with enquirers. These will be supplied on application to Mr. O'Brien.

We ask our readers to remember this Society and its work in their prayers.

The Master's Command.

Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.—Mark. xvi. 15, 16.

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:

Our Paper.

WE are now endeavouring to carry out a plan whereby OUR MISSION UNION may become even more attractive and useful. Several new contributors have been secured, and we are also making arrangements with a view to the embellishment of our pages by the insertion of choice illustrations. Already, the co-operation of friends of the work has been ensured, and if our readers will but lend a helping hand towards increasing the subscription list, we feel convinced that the heart's desire of the publisher, and of the editor, will be fulfilled. The enterprise was not entered upon with a view to "make money," but to "do good," and we thank God that already we have had evidence that our labours have not been in vain.

One gentleman residing out of the city, has ordered 100 copies for distribution among the older scholars, and the teachers of his Sunday school, while another has ordered 100, which he sends regularly to friends in country places. We believe that in Sunday schools, but especially among the older scholars and Bible classes, this paper would prove of much value.

We promise our readers that if they do their part toward increasing the circulation of the paper, we will do our part toward making it worthy their patronage. You can do your share toward ensuring success, by filling up enclosed subscription form for one or more copies.

Evangelistic Mission, JAMAICA.

ON a visit to this Mission, last winter, I found that a blessed work of grace had been going on there for several years. Rev. James Johnston, a young man from Grattan Guinness' College, London, England, went to the Island, more in quest of health than to found a mission, about nine years ago. His body got invigorated in a few months, under the genial rays of a tropical sun, and he was enabled to enter upon pastoral work in connection with the Baptist denomination. Difficulties having arisen between him and his ministerial brethren, a little more than a year after his settlement, Mr. Johnston resigned his connection with the Baptist body. A large number of his people, many of whom had been converted to God through his labors, urged him not to leave the Island, but to continue to preach the Gospel, and they would sustain him. Acting on their advice, and with their co-operation, Mr. Johnston, with his beloved wife—a true help-meet,—threw himself with his whole soul into evangelistic work. God blessed his labours amid much opposition, both from saint and sinner. The new movement became widespread. Booths sprung up here and there. Foundations for new churches were laid, and material for building was brought, little by little, as the poor blacks were able to furnish it. So that, after eight years' earnest labour, when I visited the field, I found a membership of about 3,500, and two large stone churches about eight miles apart, with congregations of from 1,000 to 1,200 people. There were out stations in different directions, embracing a territory about sixty miles in length. A staff of native preachers had also been raised up to aid in the work. I heard some of them speak with much warmth and zeal, exhibiting at the same time such a clear grip of the Gospel plan of salvation, that I was fairly delighted, and led to praise God for such a manifestation of His grace and power. Schools have also been established in connection with most of the churches, and a wholesome mode of church order and discipline obtains among them. I had the testimony of an aged Jew who lives in the centre of the mission, as to the moral aspect of the work done. He, having resided among the people for many years, never saw such a change, very marked in its character, as that which has been produced, of a beneficial nature, through the influence of the Gospel of Christ on the blacks.

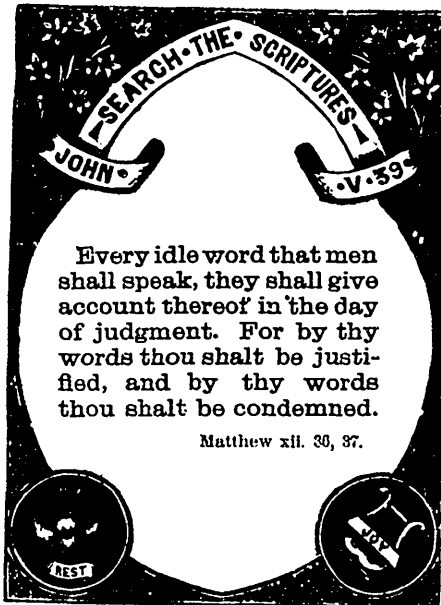
What has been done there may also be done in our own spheres of labour, by earnest, persevering work, and prayer for the Master's divine approval.

J. SALMON.

Our Mission · Union.

TORONTO, OCTOBER, 1884.

NO. 4.



Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matthew xii. 36, 37.

Work Among the Prisons. No. 3.

THE BLUE RIBBON:

SOME months ago we had a blue ribbon meeting, and we were even surprised at the interest evinced. Of course we knew that if it had not been for the wretched drink, the institution would never have been built, as nearly all the inmates owe their unfortunate position to its use. But the little bit of blue seems to have a peculiar attraction, and the anxiety to possess it was very remarkable. Many pleasing incidents have arisen out of the work, especially in the cases of married women who have energetically striven, and nearly always with success, to get their husbands to don the ribbon also. One of these husbands in a country village in Eastern Ontario, joyously writes word that since he took the blue, he can count near one hundred blue ribbons in his village, where there was none before. Who would have expected such results from the giving of a bit of blue to a female prisoner in the Reformatory? One incident has peculiar interest. The woman was a French Canadian, and seemed greatly interested in the scene. Afterwards, she informed me

that she had written to her husband, who was confined in the Penitentiary at Kingston, telling him about it, and asking him to take it also. He replied, expressing his willingness. Then she made the rather astounding request to the writer that he should go down there and put it on him! I told her that it was not very likely that I should be able to do so, but that she might occasionally mention it, and—if circumstances favored—it might be possible. It was impossible not to be moved by the poor woman's earnestness and anxiety for her husband. The result was that every Sunday morning, a pleading face would present itself, and I would be reminded in her broken English, of her desire.

Some way I could not get out of my mind her request, and a fortnight ago, having to make a journey eastward, it struck me that by leaving on a night train, instead of the day train, as I had intended, I could actually gain a half-day in Kingston. So soon as thought of, it was determined, and when I told the wife that I found I could do what she so much wished, I was again surprised by her quickly saying with great confidence, "O, yes! I knew you would go, because I have been praying for it." How strangely we are led! I saw the husband, found him to be an intelligent, good-tempered Frenchman, sincerely sorry about his past life, and especially so, as not only was he himself, but also his wife had been involved in the consequences of his faults. Not only did he take the bit of blue; but, finding his mind in an anxious state, I showed him that he could never hope to stand in his own strength: that he would be still on the Devil's side, and that his only hope was by crossing over to God's side. I was enabled to show him that it was only a step to Jesus. I believe that when I left him, he felt that he had taken the great step from Death to life. Hallelujah! what a Saviour!

W. H. H.

OUR WATCHWORDS.

Behold I come quickly; blessed is he that watcheth, and keepeth his garments.

Even so, come, Lord Jesus.

Railway Mission Work.



DURING the month of August, a gentleman from Toronto made a business tour along the shores of Lake Superior and part of the new line of the C. P. R.

He was so impressed with the spiritual destitution among the railway laborers, that on his return he urged the claims of this work upon the Christians of Toronto. Providentially, at that time Mr. Marsh, who for over a year had been successfully labouring as an evangelist under the auspices of the Canadian Evangelization Society, was in the city on a vacation. He at once expressed his willingness to enter the work for a couple of months, or until the season for his regular work should open. The Society under which he labors, took up the suggestion, and sent Mr. Marsh into the field. The opening of his campaign is related in the following lines:—

“After a pleasant trip of four days we reached ‘Peninsular Harbor,’ on the north shore of the lake, where I landed, intending to make the place my head quarters for the time. I found the place to be all that it was represented as being, by the passengers and crew of the boat. The town or village, morally, is a Sodom, full of vice and immorality. It has a moving population of about 500 persons. There are about thirty-five places where whiskey is sold, and several gambling saloons and houses of ill-fame.

The Sunday, here, is not observed or respected in the slightest degree; from morn to night, and from night to morn, the Devil has an unbroken revival. Drinking and dancing, gambling and swearing, and the vilest forms of iniquity are being indulged in. Many a poor labouring man comes off the line with a few hundred dollars, which is soon stolen by the sharpers. The man mourns his loss, as he finds himself without a cent in his pocket, and no possibility of obtaining redress, there being no one to enforce the law. The town, without exaggeration, seems to be devil-possessed; and not to lengthen my description of the place, I would say that no words of mine will fully describe the existing state of affairs.

After what I had heard of the place aboard the boat, I was somewhat cast down and timid. The prospect was not a very transporting one. But blessed be the name of the Lord, prayer and the promises soon dissipated all my fears; and on landing, I visited the camps, tents, and every den of iniquity in the place, distributing a good supply of Gospel literature, at the same time speaking of the love of Christ, and warning all I came in contact with of coming judgment and the certainty of sin being punished. I also gave

notice of an open air service for Sunday, in the centre of the village. I feel constrained here, whilst writing, to praise God for His goodness, in protecting me whilst visiting the different places; and the Lord's goodness has led me to see the reality more than ever of Psalm 91.

How true, also the following lines:

“As the bird beneath her feathers
Guards the objects of her care,
So the Lord His children gathers,
Spreads His wings and hides us there.
Thus protected,
Evermore secure we are.”

In giving away the tracts and announcing the meeting, I was everywhere received with great respect by the men; the books, without one exception, were thankfully received, and on the following morning were being read by dozens of men.

Sunday, sharp at 11 a.m., with an audience of about 150 persons, I commenced the service, by singing a hymn which was composed by a gipsy girl. This seemed to take, as they all joined in the chorus, and the crowd rapidly increased, even saloon keepers and gamblers being present. Whilst engaging in prayer, every head was uncovered and bowed in silence.

The substance of my address was, “God's power to save to the uttermost,” illustrating and enforcing the truth by continually referring to the conversion of notorious sinners.

The scene was a very impressive one: the high hills facing us and on both sides, the lake at the back, and a crowd of men of almost every nationality, gathered together, in what the gamblers said was the roughest and most sinful town they were ever in. Gathered together, for what purpose? To gamble, to drink, to swear! But for an hour, these they laid aside. They were there, then, to hear the story of redeeming love. What made the scene more solemn, was the silence that reigned, each man seemed to listen as for eternity, and I cannot but believe that eternity alone will reveal the full result of the meeting.

When referring to Bunyan's remarkable conversion, what he was before and after his conversion, some eyes were moistened, and in the course of the day I found that a few were somewhat serious. I had another meeting in the afternoon quite as interesting, when I again observed the tear trickle down the cheek of one whose brow was wrinkled with iniquity.

I am now at “Pic River,” and expecting to start for a spot twelve miles east of the Pic tomorrow, Sept. the 4th. I shall greatly value the prayers of God's people, as the work on the line will be more difficult.”

G. H. MARSH.

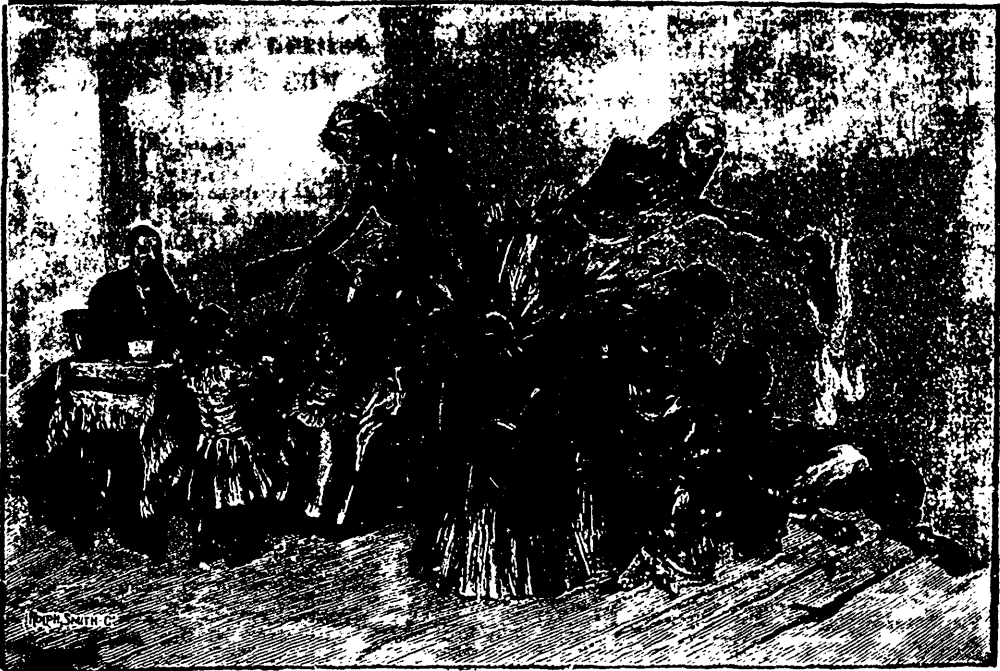
Wine is a mocker, strong drink is raging.—Prov. xx. 1.

The Mill and the Still.

THE illustration which appears on this page is copied from "Harper's Weekly." It is without exception the most suggestive picture we have seen for years. In it we have on one hand the beneficent design of God in the gift of "Golden Grain." It was truly designed to be an *angel* of supply and comfort, and it has been so abundantly supplied that none need be in want. But on the other hand we see how the hellish designs of men

Where Does the Sin Commence?

NO drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink is its proper and natural state; drunkenness is the state furthest removed from it. The state of drunkenness is a state of sin; at what stage does it become sin? We suppose a man perfectly sober who has not tasted anything which can intoxicate;



THE MILL AND THE STILL.

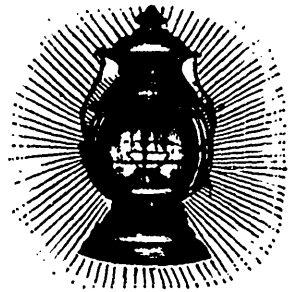
have changed that same grain into a *demon* of want, misery and death. That which God designed as a source of supply to strengthen and support man, and send the life-blood coursing through healthy veins, is transformed by the devil's agent—the distiller or brewer—into a stream of fiery poison, which blights all with which it comes into contact.

Brethren! let us gird on the armor, and by God's grace, fight this great enemy of man, and close up those *vent holes* of "hell," which at every corner of our streets, and at the cross-roads of our land are pouring forth the streams of death, engulfing 'neath the flood many of our loved ones, bringing sorrow and sighing, where otherwise joy and peace might reign supreme.

one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passions; a fourth increases all this; a fifth makes him foolish and partially insane; a sixth makes him savage; a seventh or an eighth makes him stupid—a senseless, degraded mass; his reason is quenched, his faculties are for the time destroyed. Every noble and generous and holy principle within him withers, and the image of God is polluted and defiled! This is sin: awful sin; for "drunkards shall not inherit the kingdom of God." But where does the sin begin? At the first glass, at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every

step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul?
—John Bright.

Refusing the Light.



ONCE happened to be on a visit to a house situated on the top of a hill. There was a steep cliff, at the bottom of which was a rapid river. Late one night there was a woman anxious to get home from that house, in the midst of a thun-

der-storm. The night was blackness itself; the woman was asked to stop till the storm was over, but she declined; next they begged her to take a lantern, that she might be able to keep upon the road from the house to her home. She said she did not require a lantern, but could do very well without one. She went. Perhaps she was frightened by the storm—I know not the cause—but in the darkness she wandered from the path, and fell over the cliff. The next day that swollen river washed to the shore the poor liteless body of the foolish woman!

How many foolish ones are there, who, when the light is offered them, only say, "I am not afraid: I fear not my end!" and how many have perished because they have refused the light of God's truth, which would have guided them on the road to Heaven!

Warranted to Remove all Stains.

AS I opened my door one morning, I found, on the steps, a handbill advertising a wondrous preparation for the removal of all stains in cloth; sure to do it; never had been known to fail. I read it, and thought of other stains more foul, that many would be glad to wash out and wipe away—stains that had struck into the textures of life and left a sorry mark upon character—guilty stains. Who is without some of these unseemly and uncomfortable marks?

What effort is made to keep them out of sight—cover them up—washing "with nitre and much soap!" But the spots stick; they will not rub out. Much management may keep them out of others' sight, so that the garment of life is made to look tolerably respectable; but alas! they glare upon our own vision, and bring discomfort and terror. One's very effort to conceal them often makes them the more prominent—directs attention to them.

Now what a sale might be made of some mixture that would clean off and out the stains of sin. What a market it would find!

Is there anything that will do it? Yes, a fountain; and "sinners plunged beneath that flood lose all their guilty stains." Near? Yes, close at hand; always accessible, ever available; it never dries away, Costly? "Without money and without price." None so poor but may wash therein and be clean. Where is it? What is it? Here and this: "The blood of Jesus Christ cleanseth from all sin." Soul-stained, sin-defiled, will you try it? If you try it, you will find to your joyful satisfaction, that it will just meet your need—the very thing you want.

A Few Solemn Scriptures to Those who Believe Not.

THAT they all might be damned who BELIEVED NOT the truth, but had pleasure in unrighteousness." (2 Thess. ii. 12.)

"If ye BELIEVE NOT that I am He, ye shall die in your sins." (John viii. 24.)

"The god of this world hath blinded the minds of them which BELIEVE NOT." (2 Cor. iv. 4.)

Dear anxious soul, trust the word of the living God; for it is written: "God is not a man, that He should lie: hath he said, and shall he not do it?" (Num. xxiii. 19.)

The above Scriptures prove that FAITH ALONE CAN SAVE, and Satan's delusion about *feeling* to be saved is never found in Scripture. May you now rest upon the word of the living God, and pass from death unto life.

But is He Willing?

IF thou wilt, thou canst make me clean." That's how a poor leper spoke to the Son of God. It was the same as if he had said, "I know you are *able* to make me clean, if you are only *willing*." How little the poor sinner knew about Jesus. How soon he found out that Jesus was as willing as He was able! "And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I *will*; be thou clean. And as *soon* as He had spoken, *immediately* the leprosy departed from him, and he was cleansed." That's how the Lord Jesus saves poor sinners. It does not matter how desperate their case is, He is able for it; and, blessed be God, He is as willing as he is able. And it does not take Him a week to effect a cure; it is a thing done "*immediately*." So, reader, if you are not saved yet, now is your chance.

"Jesus ready stands to save you,
Full of pity, love, and power."

Satan a Preacher.



AN American writer gives, under this quaint title, the following remarks:—

1. He is the oldest preacher in the world. We do not know what he did in the preaching line before he began on earth; but he began here as soon as there was anybody to preach to. We think a preacher who has been at it nearly six thousand years may be called an old one, and yet,—

2. People do not dislike to hear him because he is old. Peoples' tastes have got to be such that other preachers, on the wrong side of fifty, must consider they are about done with using the Gospel trumpet. But nothing of this kind is urged respecting this old preacher. No! though he is so old, yet,—

3. He has large congregations. We have not seen any public edifices acknowledged as prepared for his use; but it matters not since he gets the use of them. And these temples are very large, some of them; and crowded they are at times, to suffocation. And often no public edifice would hold the numbers present when he is chief actor, as a battle-field, riot scenes, etc. Hundreds of thousands have been known to be in the audience at once. And yet,

4. He is a preacher who is not ashamed to preach to a very small congregation. At the first of his efforts in this world he had but a single auditor. Some Gospel preachers are quite sensitive on this point. They cannot preach unless you turn out a goodly number to hear them. Couldn't they take a hint from Satan on this subject? He is not particular about numbers. He'll preach to ten, to two, to one, to a child. He is—

5. Indefatigable in his preaching; who can doubt that? He has had little rest since he began. And he preaches everywhere—in palace and cot-

tage—parlour, attic, and cellar—cabin, fore-castle, and at mast-head—morning, evening, midnight—to the few, to the many—in the house, and by the way. Vigilant, active, enterprising; what an example, in these respects, to all other preachers!

6. As to success—the whole history of his labours proclaims this. His first sermon was successful, and every country, every community, every family, every heart, in every age, can furnish proof of his not having laboured in vain.

Two more things only have we to say of this preacher.

1. Though so successful, he has lost great numbers of his converts. More than any man can number have already reached heaven in spite of him. And great numbers in our day break their bonds, and escape their pitiful bondage. And more still, in coming ages, will toss the doctrines of the Old Preacher to the winds, and he may "roar" after them, but they will escape.

2. And he will have to stop preaching himself by-and-by. Not because he is old, nor because he is tired of the work and wishes to retire, nor because he has nothing more to say; but because He who is the Redeemer of His people will suffer him no longer to injure His kingdom.

There will be a great council, when an end will be put to his relation to this world, for all the redeemed of the Lord, and all the pure and good in the universe, will unite with the great Head of the church in his condemnation.

TRUTH is far more certain in the Bible, than in the mouth of an angel.

THE Scripture is a river of truth and love, that flows from God.

THE GOSPEL ALPHABET.



ALL gone aside.—Psalms xiv. 3.
ALL under sin.—Galatians iii. 22.
 Wrath is against **ALL** that forsake Him.—Ezra viii. 22.

Not **ALL** the blood of beasts
 On Jewish altars slain,
 Could give the guilty conscience
 Or wash away the stain. [peace,

But Christ, the heav'nly Lamb,
 Takes **ALL** our sins away;
 A Sacrifice of nobler name
 And richer blood than they.

He died for **ALL**.—2 Corinthians v. 14.
ALL our iniquities laid on Him.—Isaiah liii. 6.
 God commendeth **ALL** men to repent.—Acts xvii. 30.



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,

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.

ADDITIONAL MEETINGS HELD IN THE BUILDING.

- SUNDAY—9.30 a.m., Sunday School.
- 3.00 p.m., { Our Mission Union Bible Class.
- 7.10 p.m., Children's Church.
- MONDAY—Young Men's Society. Sewing Society.
- TUESDAY—Bible and Flower Mission.
- THURSDAY—5.15 p.m., Prayer Meeting.
- DAILY (Sunday excepted) at 9 a.m. : Day School for children, who (from many causes) are ineligible for public schools.

The Union Committee meets first Monday of each month at 8 p.m.

Acknowledgments.

In this column we acknowledge all receipts for the work of the Union, and a copy containing acknowledgement will be sent to each contributor.

D NATIONS RECEIVED TO DATE.

OCTOBER 2, 1884.

Previously acknowledged.....	\$1375 40
Dr. S.....	5 00
S. R. B.....	5 00
E. R.....	5 00
T. H.....	24 00
Our Bible Class.....	11 37
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	\$1426 27

MISSION MEETINGS

IN AFFILIATION WITH THE UNION.

A COTTAGE MEETING is held every Tuesday Evening, at 8 o'clock, in McIvride's Hall, north-east corner of Elizabeth and Edward Streets. Good singing.

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

OTHER MISSION MEETINGS

NOT CONNECTED WITH THE UNION.

We shall be pleased to receive notices of other Missions for insertion in this column.

DENOMINATIONAL.

ST. ANDREW'S CHURCH (PRES.) MISSION.—Cor. of St. Mark and Adelaide Streets. Services—Sunday Night, at 7 p.m., and Thursday Night at 8 p.m. J. SOMERVILLE, Missionary.

CENTRAL PRESBYTERIAN CHURCH MISSION.—44 William St. Services on Sunday at 7 p.m.; Thursday at 8 p.m. J. GOFORTH, Missionary.

KNOX CHURCH (PRES.) MISSION.—Duchess Street Services on Sunday at 7 p.m., and on Thursday Evening at 8 o'clock. J. ARGO, Missionary

CHURCH OF THE ASCENSION (EPISCOPAL). COTTAGE MEETING in the Chapel, corner York and Richmond Streets every Friday Evening, commencing with a Song Service at 7.30, and regular Service at 8.



DIRECTORS.

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

OBJECT.

The publication and circulation of strictly Evangelical or Gospel Literature, and such publications as unfold the exalted privilege of all believers in Christ, on the distinct understanding that the work is purely a Christian (undenominational) enterprise for the purpose of disseminating literature of such a character as shall extend the Kingdom of our Lord Jesus Christ.

The Annual Meeting of the Directors was held on July 30, when the Manager submitted the report for the year ending June 30. It was exceedingly encouraging, the business for the year being fully 50 per cent, in advance of any previous year. The Directors were enabled to pay the six per cent. dividend, and to appropriate \$250.00 to Fund for reduction in value of merchandise; \$150.00 to "Free Distribution Fund;" \$663.00 to "Rest account," making the present amount to credit of this account, \$1212.17. The amount of literature sold during the year was as follows:—Tracts, leaflets, &c., 428,696; Gospel text cards, 27,300; S.S. Scripture text cards, 250,000; books, pamphlets, &c., 42,000; hymn books, 20,856; Bibles, 2,500; copies of "Notes for Bible Study," 92,000; total, 863,352 copies. The amount of literature, consisting of tracts, books, and Bibles, distributed gratuitously was 125,000 copies. The total issues for the year being 988,352 copies, or 1,650,552 issues since the formation of the Company, July, 1882, and upwards of *Four million issues* since the opening of the Depository in 1873.

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

Blank application forms for Stock, will be supplied.

S. R. BRIGGS, Manager.