

CHURCH NEWS.

BOWMANVILLE.—Bro. T. D. Butter is on a visit to Bowmanville.

LUTHER.—Two were baptized at Luther during Bro. Lediard's recent visit there.

ST. THOMAS.—Bro. C. Sinclair reports one more added to the church in St. Thomas by primitive obedience.

WIARTON.—Bro. D. Stirling is spending a few weeks with the Warton church, while Bro. Brown is visiting in Bowmanville.

Elder Sheppard is booked for two large meetings next month. One of them will be at Deanville, Mich., Oct. 3rd, and the other at Lobo the following Lord's Day.

ERIN CENTRE.—The "Swamp" meeting-house is being thoroughly repaired. It will be soon as good as new, if not better. No one will contradict us if we say that it needed overhauling, and so we do say it emphatically. When people can afford it they should have a neat, comfortable place of worship, and should keep it clean all the year round, cool in the summer, and warm in the winter. The Erin Centre people will have a reopening as soon as the repairs are completed.

Spent eleven days with the church in Warton. Good attendance. Bro. H. Brown and his energetic and pious wife are doing a good work here, though the surroundings are unfavorable for much increase. Sister Trout is laying up, by her Christian beneficence, a good foundation for the time to come.

Thence to Owen Sound, where I preached on the evening of the 2nd Sept. Shall never forget the meeting. Good gathering, soul-stirring singing, profound attention, warm Christian greetings, and an unction that still blows through my heart. Bro. Finch labors here in word and doctrine.

Next to Meaford. A church with a large membership; several of whom are the leading business men of the town and neighborhood. Bro. Elmore, held a meeting here lately of three or four weeks. Though not many additions the brethren were built up in the faith and greatly benefited. Bro. Elmore is dearly beloved and highly appreciated at Meaford. I preached here four times and once at Euphrasin to large and attentive audiences. I advise no man to preach to this church unless he can stand the criticism of the most enlightened Bible student. Still they are kind as well as intelligent, and made my visit very pleasant indeed.

On the 3rd inst, I turned up at Collingwood. Bro. Mar. was in the midst of a good meeting. Not being well, I preached for him that night on the subject he had announced for himself, "The change of heart." One came forward that evening, making the third confession Bro. M. had taken.

If ever a church needed and deserved help from true and liberal Christians this one certainly does. There are two sisters here who are a treasure of goodness and faithfulness. Be encouraged dear friends, more help is coming.

Last Lord's day I spent with the church at Erin Village. Was taken very ill but made out to preach twice to good audiences. Thanks dear brethren and sisters for your tender kindness to me while suffering.

Sept. 14th 1886.

E. S.

Home Mission Work.

EVANGELIST'S REPORT FOR AUGUST.

Glencairne, Ont., Sept. 20th, 1886.

BRETHREN FOWLER & MUNRO:—

On the first Lord's Day in August Bro. G. J. Barclay visited the church in Pickering, and it was deemed proper to remain and preach for the congregation on Denison Avenue, from which place I have put forth so much of my energy and strength in seeking to forward the cause in a city in which I have had such an abiding interest. Since first they entered into their new place of worship, and to all human appearance, were prepared to take on new life and energy. How far our hopes are to be realized must be determined by the consecrated effort of loyal hearts composing its membership, and a continued and substantial manifestation of interest of brethren throughout the Province. I preached to fair summer audiences morning and evening.

On the second Lord's Day of the month I preached in Aurora, with an audience of moderate size in the morning, and with a larger attendance and increased interest in the evening.

The next appointment for the third Lord's Day was at Stayner, where the meeting was continued over the fourth Lord's Day and into the following week, resulting in six baptisms. \$12.00 was received here, duly receipted and placed to the credit of the Provincial Co-operation. The fifth Lord's Day I began a meeting in Collingwood with one confession on Lord's Day evening and two others since. Of this meeting again in the September report.

C. W. MARTZ, Evangelist.

Foreign Mission Notes.

REPORT.

The following sums have been sent from Canada to the Foreign Missionary Society since last report:

James McCollough, Toronto.....	\$15 00
Annual Meeting of Churches, P. E. I.	25 59
Mrs. Peter D. Campbell, Balderson..	5 00
John Matheson, Erin.....	5 00
A Sister	1 00
Acton	21 50
Erin Centre.....	10 00
Walkerton	7 00
Warton	7 00
S. S., Warton	3 00
Total.....	\$100.09

"THE OTHER SIDE."

There are said to be 40,730 Disciples in Ohio, and 65,000 in Missouri. The C. W. B. M., during the quarter ending June 30th, received \$4,531.82. The late Kentucky State conventions, held at Mt. Sterling, were exceedingly enthusiastic, and \$8,626.00 was raised. Our brethren have 250 Sunday Schools in Iowa. There have been 132 additions to the church in Tonawanda, N. Y., in ten months. The number of additions to the Iowa churches for the year ending Aug. 15, 1886, was 3,669. In "Gleanings from the Field" in the Guide, of September 10th, we find about 500 additions reported.

Evangelist's Notes.

On Lord's Day, Aug. 29th, I was with the church in Erin centre. It was pleasant to be with old friends. The meeting was large and the response for Home Mission Work prompt and liberal. \$160.00 was pledged in a few minutes. I preached to a good audience in Hillsburg on Lord's Day evening and two following nights. The proposed new church building in Hillsburg has been abandoned for the present and the old house is undergoing repairs, a preacher of the word is greatly needed in this large field.

Spent two nights with the church in Mimosa, they participated in the work, their pledge was not large but they are planning to secure the services of Bro. Fowler for a portion of his time, and this will, without doubt, be the best thing they can do. I sincerely hope that before now they have carried their plan into effect.

Lord's Day, Sept. 5th, and Monday, 6th, was spent with the church in Garafaxa. There was large audiences at each meeting and a very liberal pledge of \$68.00 was given. This is one of the very few churches that recognize the services of their Elders by ministering to him regularly in temporal things, while he ministers to them in spiritual things. This is as it ought to be. Why are there so few churches who do it?

From Garafaxa to Luther, or as it is now called Grand Valley. The church here is weak, numerically, but is taking up monthly contributions for the spread of the gospel. They will likely raise some \$50.00 or \$60.00 during the year this way. Two persons confessed the Saviour during my two days visit and were baptized.

From Luther to Everton. A degree of spiritual activity is met with here that is truly refreshing. They are as may be expected heartily in sympathy with Co-operative work, and pledged \$100.00 for that purpose. Sunday School, Bible class, prayer meeting and young people's mission work all going on, and the people correspondingly happy. A life of Christian activity would save from about half our troubles. Spiritual idleness is a curse to any church.

From Everton to St. Thomas. A rainy day, consequently a small gathering. Only some thirty persons present, but these did what they could for the good cause. They have some heavy financial

burdens at home just now and cannot do much outside, but they are willing. A fair audience at night and the baptism of a lady who made the good confession a week previous. They have a good Sunday School and a good prayer meeting here, two good things, and great helps to church life and work.

From St. Thomas to Dorchester. Here the church is not in favour of Co-operation, so as a church they did nothing to help it on. I urged upon them the necessity of spending and spending freely for the gospel even though they did not approve of Co-operation as a channel. We ought not to dictate to each other how money shall be spent, but we may urge them to spend in the way that seems good to themselves.

They are desirous of employing a man to preach the gospel here, and it is their one great need, a need which I hope will soon be met. I made a few new acquaintances and renewed a few old ones, amongst them our aged Bro. Bently, who has grown feeble and will be soon past all active work in the church. I hope to visit them again and increase my acquaintance, among a church that only needs to get to work heartily and harmoniously to make it one of the strongest churches in the province. The Lord will abundantly bless the labors of any church, but never their sloth, and now I go home for a few days.

\$1000 have already been pledged for this year's work, and the outlook is cheering. It would greatly facilitate the work if churches would send their pledges without waiting for an appeal to be made. Many have done so, will not others follow their EXAMPLE.

J. I.

SECRETARY'S NOTES.

At a meeting of the Board of Co-operation, held in Toronto, on the 16th inst. Bro. Lediard tendered his resignation as a member of the Board on account of the position he occupies as Evangelist. Bro. Forester being present was requested to take part in the meeting. His assistance was appreciated.

In addition to supplying Evangelists now employed, the Board has decided to assist, for the present, the churches in Welland and Collingwood. By supplementing to some extent what they are able and propose to do; it is hoped that a laborer will be kept continuously in each of these places, and the work not only made to grow but become permanently established.

The Board has assumed these responsibilities, trusting in God and believing that it is the desire of the brethren to see such work accomplished. To carry on the work, the liberality of our entire Christian brotherhood is required. The present is a good opportunity of showing our earnestness in Home Mission work, as well as our belief in the statement that "faith without works is dead."

The following sums have been received since last report:

Erin Centre Church,	\$56.50
Glencairne "	3.00
Garafaxa	18.50
Grand Valley	15.00
Everton	15.50
Kilsyth.....	25.00

J. W. KILGOUR,

Guelph, Sept. 30, 1886. Sec'y and Treas.

To this it is, my brethren, that the law of Christ calls you. You must renounce your own will, and bow to the will of God. You must give up your own freedom, and find it in a greater and nobler freedom. You must bear the burdens of others or you cannot bear your own. You must lose your own life if you would truly save it. "And when the fire of Divine charity burns within you, and you behold the need of your fellow-men by the light of that flame, then only are you born to the true life of man, showing that Divine life which quenches the sense of suffering self in the ardours of an ever growing love; a love which is within you as a mighty yearning, which can no more exist alone than the branch apart from the vine, or the member from the body; which sends you forth with a Divine excitement to deeds of active love to a growing sense of brotherhood, to bear the burden of your fellows, and so to live, if need be, to agonize and die, to rise to that higher life which throbs through your soul,—as the life of the vine is shed through the branches and the life of the body through the members,—and you are no longer a withered branch bearing no fruit, nor a useless member, nor a stone out of place, but a living stone in that living temple which is the type of glorified humanity, that temple of which Christ is the chief Corner-stone, "in whom ye also are builded together, for an habitation of God through the Spirit."—*English Pulpit of To-Day.*

FEEDING ON FAULTS.

A certain infidel, who was a blacksmith, was in the habit, when a Christian came to his shop, of asking some one of his workmen if they had ever heard about Brother So-and-so, and what he had done? They would say, No; what was it? Then he would begin to tell what some Christian brother, or deacon, or minister had done, and then laugh and say, "This is one of their fine Christians we hear so much about."

An old gentleman—an eminent Christian—once day went into the shop, and the infidel soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few moments and listened, and then quietly asked the infidel if he had ever read the story in the Bible about the rich man and Lazarus?

"Yes, many a time, and what of it?"

"Well, you remember about the dogs, how they licked the sores of Lazarus?"

"Yes, and what of that?"

"Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the Christians' sores."

The blacksmith grew suddenly pensive, and hasn't had so much to say about failing Christians since.—*Selected.*

"COME HOME."

A poor woman lost her only daughter in the vicious whirlpool of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo, and telling him the story, asked if he could do anything to find the lost one. He said:

"Yes, I can. Get your photograph taken, frame a good many copies, write under the picture 'Come Home' and send them to me."

Dr. Barnardo sent the photographs to the gin palaces, dance halls, and other places which wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night, the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture. Struck with astonishment, she looked closely at it, and saw the invitation, "Come Home," written underneath. To whom was it addressed? To her? Yes. She saw by that token she was forgiven, and that night she returned to her mother's arms just as she was. This is God's loving cry to every wanderer—"Come Home."

UNLIKE some of its journalistic brethren on this side of the line the New York Methodist *Christian Advocate* is not afraid to speak out against wrong-doing in the church. Here is the kind of performance that raises funds for church purposes and this is the way the *Advocate* rebukes it:

"It is with sorrow and disgust that we read such an item as the following in a secular newspaper:—'The Methodists of—had a full house and a grand time at the church. Many presents were distributed from the tree. Every widow received a package of candy. A few married and young ladies were disguised and sold to the highest bidder. The gentlemen were not very spirited bidders, as the highest price realized was only 45 cents. The purchaser, with his prize, was provided with a ticket for the amount, for which they received lunch together in the basement.'

"It is beyond our comprehension how any Christian can think such performances appropriate to a church. The singling out of widows to receive packages of candy is in execrable taste; but the selling of married and young ladies in disguise to the highest bidder, with whom though he may be a person of unworthy character, who never comes into a church except for some spree of this sort, the 'sold' lady is to go to lunch, is down to the level of the lowest skating-rink. Of what use is a church that will do such things in any community? May God help the minister who tries to stop such things and cannot, and awaken anyone who does not try to prevent them. We omit the name of the place for the sake of the few decent and pious people that may be there."—*Presbyterian Review.*

Do not quarrel with your neighbor. Do not even be hasty to avail yourself of the good opportunity you now see of "paying him back" for some rebuff received or injury imagined. Wait! To-morrow you may see the crape upon his door, and learn that he passed away in the night—the night in which you lay awake planning revenge. What are your injuries, now, when you think of him in there shrouded for the grave? True, true, our lives are too short, and we stand with too unsteady a foot over the gaping grave, to dare hold malice toward a fellowman. Leave balancing accounts to God, for he can alone be really just.—*English Pulpit of To-Day.*

MARRIED

TUFFORD—CUIP.—At Beamsville, Ont., Sept. 14th, Mr. Jerome Tufford to Miss Emma E. Culp.
CONDY—HAWES.—In Guelph, Sept. 15th, by Elder Jas. Kilgour, Mr. Joseph Condy to Miss Hannah Hawes.