

in Jesus, by such means as they believe to be in accord with the New Testament, and which are found to be at least moderately successful, and by pursuing such a purpose and cherishing such a spirit, they trust to commend themselves to all who love the Lord Jesus Christ in sincerity and to the Master Himself.

The Evangelist's Guarantee Fund.

In harmony with the action taken by the Annual Meeting at Owen Sound the Board promptly undertook to secure a first-class evangelist to hold protracted meetings in large towns and cities. A number of wise brethren in the United States recommended Bro. J. M. Vanhorn, then on his way from England, where he had been successfully laboring for some years. Correspondence was entered into with him, and for a few weeks the Board felt confident of obtaining him. However, for personal reasons, he at last decided not to come. A number of other supposed suitable men were then written to, but invariably the reply was equivalent to this: "Can't go, busy here." As the time went on it became more and more evident that it is not easy to induce our eminent preachers in the United States to come to this country; their services are in such demand at home, and possibly they have some dread of the reputed rigors of the climate, if not also of the peculiarities of the people.

Finally the Board concluded that as the year was passing, and most of the occasions where it was expected the evangelist would be employed had passed or were provided for, it would not be prudent, even were it possible, to engage a man for a lengthened period. It was thought that perhaps the best thing in the circumstances would be to arrange to employ preachers for single series of meetings, without any further obligation. In this way Bro. Joseph Franklin, of Bedford, Indiana, was engaged to conduct special services in Hamilton, which services, it is believed, while not followed by large immediate results, were productive of great good in placing the Disciples in Hamilton in a more favorable light before the public. No call was made upon the subscribers to the Guarantee Fund for this effort, inasmuch as the entire expense of it was met by the church. No further attempt was made to carry out the purpose of the Guarantee Fund.

What the consequences would have been had such a man as was contemplated been engaged, say, the first of September, no one can tell, but one thing has been made evident, viz., that the congregations of Disciples in Ontario are not dependent upon any combined effort for the carrying on of evangelistic work among them. Established and self-supporting churches can and should manage their own special services. For example, the church in St. Thomas had Bro. Robert Moffet for some weeks; Bowmanville had Bro. F. M. Rains; Toronto Junction and Blenheim had Bro. E. J. Hart and daughter, and Toronto, Cecil Street, Bro. A. M. Gilbert.

The Board seriously questions whether in our present circumstances an able and expensive preacher could be safely and profitably employed in the way intended when the Guarantee was projected.

Let the self-supporting churches select and pay their own preachers for special efforts, and, of course, manage their own meetings. If the Co-operation wishes to put forth an extra effort at some central point, let a competent man be obtained for that particular work. By these means a number of superior evangelists might be working

simultaneously at different places in the Province at the seasons most suitable for such work.

For general and less ambitious efforts a plan that has been adopted to some extent by a few churches, it is judged, would be beneficial and economical. It is for stationed ministers to exchange with one another in holding protracted meetings. The Board would therefore respectfully draw the attention of churches employing preachers all the time to this method.

Churches not able or not caring to keep preachers all the time are usually quite able to pay for their own protracted meetings, and, when they are, there is no reason why any outside party should choose the preacher, manage the services or pay the expenses thereof.

When a church is unable to bear the expense of a special effort and makes application to the Co-operation for aid, perhaps the best way would be for the Board to give such assistance from the General Home Mission Fund when possible and desirable. Too much stress cannot be laid upon this point, that the Co-operation does not exist to help churches to do what they are well able to do for themselves; but that it does exist to assist when possible churches to do that which is believed would be advantageous, but which the church alone cannot do.

Another thing may as well be mentioned here as elsewhere. The Co-operation has no authority over the churches and desires none. This remark is intended for two classes. (1) Those who think, or affect to think, that the Board seeks to rule the churches; (2) those, if such there be, who think that it would be well if the Board were authorized to exercise more or less ecclesiastical power, and right here it may not be improper to say that churches should be self-supporting, manage their own business and settle their own difficulties.

This is all it is thought needful to say under this head. Should any one desire further information or greater details, he can be accommodated at another time.

Sundry Matters.

(1) With regard to points recommended to the favorable consideration of the Board by last Annual Meeting and to which no reference has been made yet, the Board has simply to report and to regret its inability to do anything for them. Galt, Manitoulin Island, Montreal and Manitoba were among the places indicated. Whether anything can be done for them next year is for the brethren to decide.

(2) As committees will report on the matters of Incorporation, Union, Obituaries and Education, it is not needful to take space dealing with them here.

(3) Ways and means. The great question under this head is to every Disciple so much interested in the work that he will without urging give all he can afford to. No one should be asked to give more than he can afford to. If all the Disciples would but do that much more would be done than there is. The way to interest a man is to inform him of the nature of the work; many are not interested because they do not understand the work. This enlightening process should be carried on by every friend of our mission work, but unless the elders and preachers lend a hand the results will be small. The work will bear examination; if it would not, it would either be an evil work, or a good one improperly managed. The Board is of the opinion that considerable time during this Convention might usefully be spent in a conference on this subject.

(4) Are the Disciples of Christ in On-

tario a stingy people? Certainly they are, you can't find a more illiberal people anywhere. They have never been taught to give, they don't give, and they never will, so some say.—But it has not been proved. The idea grows out of an unfair method of comparison—comparing the Disciples in Ontario with the large and wealthy denominations. We are not numerous in Ontario and not many rich people are among us. It is not just to compare us with a denomination whose membership runs up into hundreds of thousands and contains many wealthy people. Such comparisons have no tendency to develop liberality. For illustrations of cheerful and self-sacrificing giving consider this report, and since we are here it will not be accounted invidious to specify this congregation. It is believed that a statement of all the contributions of this church would present a record not to be discounted by any congregation anywhere. And among the Disciples throughout the Province there are many who are now conscientiously doing all in their power for the spread of the Gospel at home and abroad. It is safe enough to grant that there are stingy people among us, but that we are a stingy people, this report does not admit.

(5) The Mission Idea. The individual Christian who is not interested in the salvation of his fellow-men is not worthy of the name Christian; the church that is not interested in the extension of the cause is not worthy of the name—Church of Christ, which is a way of saying that selfishness is utterly foreign to the religion of Jesus—the mission idea is essentially Christian. The preacher who takes no interest in the spread of the Gospel will soon find himself a victim of his own selfishness. This does not mean that the preacher who is not interested in this Co-operation is anti-missionary, but the preacher who is not interested and does not seek to interest others in the advancement of the cause, instead of continuing acceptable to the people, will become uninteresting, as they will feel if they do not declare it, that he is not fully declaring to them their duty.

(6) "The Cause." By "the cause" we do not mean something general and indefinite—general religious work and doctrinal indefiniteness. We mean the making of disciples as the Lord Jesus commanded the Apostles to make them, and the establishment of true churches of Christ which demand no more and accept no less as conditions of membership than what the Lord Himself specifies and approves. No one can understand this Co-operation who does not understand "the cause" of our efforts.

Some principles that should regulate our Co-operation Work.

- 1. That churches should not ask aid from the Co-operation when they can possibly do without it.
2. That churches desiring assistance should furnish all particulars necessary to the formation of a correct judgment as to their needs and prospects.
3. That when the Co-operation has once undertaken to aid a point it should continue to do so until the church is self-supporting, or until it is seen that it cannot be made so in a reasonable time.
4. That the most economical methods should be adopted both in the collection and distribution of the mission funds.
5. That the Co-operation and the Board, as representing the Co-operation, should in the future as in the past resolutely keep in their own sphere, avoiding even the appearance of a desire to exercise authority over the churches.

Recommendations

1. With regard to the mission points now receiving assistance, and other places asking aid for next year, the Board thinks it better without prejudice to any of them to leave the matter of granting help to all or some of them, without recommendation, in the hands of the Annual Meeting.

2. It is recommended that Children's day for Home Missions be the first Lord's day in September instead of the first Lord's day in October as during the last two years.

3. The recommendation of last year's report with reference to young men is repeated, viz., to encourage and assist them in every reasonable and possible way.

In Conclusion.

That the blessing of the Lord has been upon us during the year we devoutly believe; that He may be with us in the future we fervently pray; that He will be with us we do not doubt if we continue faithfully in His service. And let us remember, brethren, that success is not our affair, but service is—God will give the increase if we do work. Let us work while it is called to-day.

May "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit" be with us in this Convention, go with us to our homes and abide with us there, strengthening us for the Master's service, and fitting us for His everlasting kingdom.

On behalf of the Board. Geo. Munro, Hon. Black, Cor. Sec. Pres.

REPORTS OF COMMITTEES.

On Resolutions.

- 1. That this Co-operation gratefully acknowledges the courtesy of the managers of the various railways to the delegates attending this convention.
2. That it acknowledges the courtesy of the city press in giving favorable notices of its meetings.
3. That the members and delegates hereby express their thanks to the Misses Joy for their assistance in song and excellent music rendered, truly adding much to the pleasure of all.
4. That this convention records its lasting and unqualified condemnation of the liquor traffic as the increasing enemy of God and man and that it is the urgent duty of every Christian to constantly use every righteous means for the total prohibition of the same, for beverage purposes.
5. That the churches of Christ everywhere should carefully abstain from the use of fermented wine at the Lord's table, and use only the pure fruit of the vine for that purpose.
6. That the delegates and visitors to this convention are sincerely grateful to the brethren and sisters of this church for their very kind and hospitable entertainment, and express their high appreciation of their faithful labors, and earnestly pray for their success in advancing the cause of Christ in this city.
7. That a message of sympathy with Lady Macdonald be sent to her by telegraph.

T. B. KNOWLES, P. BAKER, Geo. MUNRO, } Com.

On Obituaries.

The Committee on Obituaries have the painful duty to report the death of three brethren, viz., W. A. Stephens, Chas. McMillan, and F. W. Baughman. The first, Bro. Stephens, lived over the three score years and ten, and had been a member of the body of Christ the greater part of his life and was appointed an evangelist years ago; but while in Owen Sound acted as overseer of the church. He was intelligent and faithful, and seldom, if ever, absent

from his place in the assembly. He leaves a beloved "sister wife" and several sons and daughters, all, save one, in the church and good faithful workers.

The second, Bro. McMillan, died suddenly in Toronto Junction to which place he removed from Guelph. He went to Guelph from Erin; he lived at the latter place nearly his whole life. A member of a large family who with him came to Christ through the preaching of our honored and departed brother, James Black, who labored much and successfully in Erin. Bro. McMillan was firm in the truth and was an elder in the Erin church. He took warmly the side of temperance, working to the close of his life faithfully and consistently, and was always generous to the cause of the Master. He, too, leaves a beloved "sister wife" and several children, all, save two, in the church—one a preacher of the Gospel.

Third, Bro. F. W. Baughman, of Bowmanville, was drowned while bathing in Stony Lake, August 1, 1890. He was born in Frankfort, Indiana, and entered the Bible College of Kentucky University in the fall of 1861, completing the course in the spring of 1868. Soon after he came to Ontario to labor for the church in Guelph, and continued there one year. He was then called to the church in Bowmanville. In the person of our beloved Bro. Baughman the Co-operation of Disciples of Christ has lost a warm friend and an earnest, faithful worker. He was much loved by the church in Bowmanville for his work's sake. He has left an excellent and devoted Christian wife whose heart is in the cause of Christ. The prayers of this convention are asked in behalf of Mrs. Baughman and the families of Bro. Stephens and Bro. McMillan.

O. SINCLAIR, J. K. HESTER, CHAS. J. LISTER, } Com.

On Time and Place.

The Committee on Time and Place recommended that the next Annual Meeting be held with the church in Bowmanville, commencing Thursday, June 2, 1892.

On Missions.

The Committee on Missions beg leave to report as follows:— 1. Your Committee have had laid before them the interests of the church at West Lake in the county of Prince Edward by Bro. James M. Hyatt and Bro. Byron Hyatt. 2. Bro. John Fleming, of Kilsyth, interviewed your Committee with a view to obtaining a grant of \$40 to supplement the efforts of the church at Kilsyth in sending Bro. Lieter to labor for some three or four months on Manitoulin Island. 3. The claims of the church at Wolland have been presented to your Committee by Bro. Alex. McMillan, who is now laboring with the church there, and also by Bro. D. Munro, who is conversant with the conditions and needs of said church. 4. The rising young church at Georgetown also has claims which were presented to your Committee by Bro. Charlton and Bro. Bingham. 5. The church at Grand Valley and the mission point at Providence, some seven miles apart, were represented before your Committee by Bro. Peter Thompson and Bro. Duncan Sinclair, who presented their claims for help to maintain a preacher at these two points. 6. Bro. D. A. Sinclair, in the interests of Blenheim, pressed your Committee to recommend a grant to assist in the establishment of a church in Blenheim.

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