

TO THE CHURCH OF CHRIST.

AT

DEAR BRETHREN:—

The brethren appointed by the churches to manage the affairs of the co-operation in Ontario (which for convenience and brevity are called the Board) desire to present the following:—

The Report of the Board presented at the Annual Meeting in Guelph showed that in addition to the labors of Bro. Lediard among the Churches for seven months, and for three months continuously in Toronto, special assistance had been given to the work in Muskoka, Welland and Manitoulin Island.

The amount of money received from all sources for Home Mission Work during the year was.....	\$1,754 27
Of this amount there was expended....	1,483 95
Leaving a balance on 1st June of..	\$ 270 32
Cash received since Annual Meeting....	118 25
Total.....	\$ 388 57
Amounts paid since 1st June... \$236 27	
Amounts due, but unpaid.....	150 00
	\$ 386 27

Leaving a balance on 12th Sept. of... \$ 2 30

The work laid out by the Board for the current year will require about \$2,500.00, and we take this opportunity of appealing to our brethren for their hearty and liberal co-operation.

The Board, in harmony with the expressed wish of the delegates and visitors at the Annual Meeting, propose:—1st. To assist the Church on Denison Avenue, Toronto, to establish the work already begun there. 2nd. To aid the work in Muskoka, and, if possible, in Collingwood and other needy points.

We desire also to continue the services of Bro. Lediard as general Evangelist. He has spent most of the time with the Church in Toronto, but we hope soon to have him relieved so that he will be at liberty to hold meetings in other places calling for help. We expect soon to be able to announce that an Evangelist, qualified to carry on the work in this important city has been secured. Bro. Crewson is continuing the work earnestly in Muskoka; but is not able, in his state of health, to fill all the places calling for labor. The Church in Collingwood has secured the services of Bro. C. Sinclair, who has been with them for some weeks.

These undertakings call for the united and prompt co-operation of every living disciple of Christ. Upon you, brethren, lies the responsibility of this work, and we have confidence that you will not be behind in this good work of the Lord. The foregoing statement shows the need of immediate action.

Will you—1st. Ascertain as soon as possible how much you can raise during the current year from June 1, 1887, to June 1, 1888, payable, if possible, quarterly, and forward the amount of your pledge to the Secretary. 2nd. Will you, if possible, collect these amounts quarterly, or oftener if convenient, and remit to the Secretary at Guelph.

On behalf of the Board.

J. W. KILGOUR, Secretary. HUGH BLACK, President.
Guelph, September, 1887.

SELECTIONS.

NEEDLESSLY PERPLEXED

Referring to the difficulties in the Scriptures, on account of which many are perplexed, Professor Fisher makes the following statement: "The moon, fair though it be and however soothing its light, presents roughness and dark patches on its surface when we turn the telescope upon it. But we are not obliged to gaze at it always through a magnifier. The sun is just as radiant, and its rays are just as warm as when no spots had been observed on its disk. It is unfair to let obscure or otherwise perplexing phenomena on the page of Scripture cover the whole field of vision. Let the grandeur and elevation, the depth and tenderness, the profound insight and wisdom of the Bible—of the Old Testament and the New—make their full impression. Let defects, supposed to exist, serve as a foil to set off more impressively the treasure of knowledge and of consecration which the Bible offers to the soul that is conscious of its poverty."

The beautiful worship of God as our Father is distinguished by this very thing: that its chief exercise of love is putting trust in the very perfections of God, which, to an unloving mind, would produce fear. It is a great act of love to God to trust, like a son, God's tremendous power. There can be no confidence without the filial feeling. We always get back to the point, God is our Father.

"I'M HANDLING TRUST FUNDS."

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting as he laid them down one by one.

After a brief silence, I said, "Mr. H.—just count out \$50 from that pile of bills, and make yourself or some other person a life member of the Christian Giving Society."

He finished his count and quickly replied, "I'm handling trust funds now."

His answer instantly flashed a light on the centre of work and life of a Christian, and I replied to his statement with the question, "Do you ever handle anything but trust funds?"

If Christians would only realize all that God gives us is "in trust," what a change would come over our use of money. "I'm handling trust funds now!"

Let the merchant write the motto over his desk; the farmer over the income of his farm; the laborer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business.

A business man who had made a donation of \$100,000 to a Christian enterprise, once said in the hearing of the writer, "I hold that a man is accountable for every sixpence he gets." There is the gospel idea of "trust funds."

Let parents instruct and train their children to "handle trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. H.—for the suggestive remark, "I'm handling trust funds now." It will help us to do more as the stewards of God. May it help others!—*The Christian Giver.*

ENVY.

The late Henry Ward Beecher, in speaking of a cynic, declared him to be a "human owl," and if we but study the metaphor a moment, the force of the comparison will be apparent. Both grope their way in the dark; they seek alike to pounce upon their prey while in the depths of innocent and profound slumber; alike they spare neither age nor innocence. On downy wings they seek their victims, stimulating refreshing slumber while poisoning themselves to direct, with certain aim, the fatal blow. No passion over which man should exercise control approximates, in its dire influences, the evils arising from envy. It nerves the midnight assassin, it lights the torch of the incendiary, it bolts the door of justice and stains the robe of ermine. It chills the heart and freezes the blood. Its manifestations, like its symptoms, are countless. It is envy that predicts the ill fate of every enterprise, that wears a frown and heaves a sigh, when aught of commendation is uttered. Envy rolls the sweet morsel of slander on its tongue and is never so happy as when reciting the downfall, the misery and woe of another. The effects of envy, aside from its blights of all that is pure and good and holy in its entertainer, are to clog the wheels of progress, to cast a shadow over the few bright spots that fall in the path of mortals as they pause for a moment on this transitory ball in their flight from eternity to eternity. What happiness it affords the man of wealth to break up the innocent pleasures of the poor, or what solace to the learned to play upon the credulity of the ignorant are among the unsolved mysteries.—*Bastrop Bee.*

An old proverb says that he ceases to be good who ceases to be better. If we are satisfied with our present attainments and achievements, it is an infallible sign that we are retrograding. We should constantly pray that our love may abound yet more in knowledge and in all discernment; so that we may approve the things that are excellent; that we may be sincere and void of offence until the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God. We should forget what is behind, and, stretching forward to the things which are before, we should press on toward the goal unto the prize of the high calling of God in Christ Jesus.—*Standard.*

Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, under the influence of his own reflections to discover his error and wrong speedily. Instead of replying, receive the injurious treatment with humility and calmness; and he in whose name you suffer will reward you with inward consolation, while he sends the sharp arrow of conviction into the heart of your adversary.

PLYMOUTH EXCESSES.

The London *Christian World* is responsible for the following: "The excesses to which Plymouth Brethrenism is driven by its idea that Christian fellowship should be regulated by identity of doctrinal belief are clearly revealed by two cases which have recently come under our notice. In one of these a family had separated themselves from the company of Brethren to which they belonged, and formed a church by themselves; but presently differences arose even in this select company, and at last the father 'broke bread' in one corner of the room, the mother in the other, and the daughter in the third. In the other case a sister who had joined the most exclusive sect of Brethren, would not permit her own sister to sing hymns with her in the home." As Plymouth Brethrenism was to do away with all sectarianism the absurdity of such a proceeding as that related by the *Christian World* is the more marked.—*Canadian Baptist.*

CONVICTION.

That only is worthy of the name of conviction which is translatable into words and, still further, into deeds. He who is convinced, is conquered, swayed; ruled by his conviction. Mere opinion, mere sentiment, mere aspiration is therefore not conviction; for while we hold sentiments and aspirations, convictions hold us. No one can be said to have (or to be held by) a conviction, until he has expressed that conviction, at least to himself, in words or in actions. "I hardly know where I stand," said a young man who had drifted from his religious moorings. But he realized only that he stood nowhere, when he attempted to show that he stood somewhere. If you would know how vague are your beliefs, how few your convictions, how unstable your footing, how fruitless your life,—try to speak your convictions, to yourself at least, even if you do not speak them out to others. If you find then that you have really anything to say, you will know that you have something to do.—*S. S. Times*

The "baptismal regeneration" theory is driving our Episcopal friends into some comical courses. Among the scholars at St. Mary's Sunday-school, Newington, have been three children named Mason, whose certificates show that they have been regular in attendance and exemplary in behavior. Notice, however, has been sent to their parents that they cannot be allowed to attend the "annual treat," consisting, it may be presumed, of a ride into the country, followed by buns and milk, because they have "not been baptized." The school superintendent follows up this notice with the expression of a wish that the parents will have the rite forthwith performed. The parents' view of the matter is that such interference is an unwarrantable impertinence; and the superintendent of a non-sectarian mission for religious services in the same parish has sent the children, in compensation for such shabby treatment, tickets for the mission school's annual treat to Petersham Park on the 30th inst.—*Christian World.*

The most remarkable triumph of the gospel over the Jewish mind, since the days of the Apostles, has recently taken place in the Russian province of Bessarabia under the leadership of a learned lawyer, Joseph Rabinowitz. During the last four years a large number of orthodox and Talmudic Israelites have been converted to the belief that Jesus of Nazareth is the Messiah promised in the Old Testament. The movement originated not through any missionary but through a comparison of the Hebrew Scriptures with the words and deeds of Jesus.

We look with an unflinching and joyful faith into the future. In the presence of many hostile influences and serious discouragements, we believe the day of human history is growing brighter every hour; and that the work of God in the restoration of a pure Christianity, freed from ancient errors and intrusions, will have the victory, and be hailed by future generations with rejoicing.

For this blessed consummation, come it sooner or later, let us labor with God in wisdom, patience and hope. C. L. L.

BRINGING THEM TO THE GOSPEL.—An earnest Christian farmer, who lives four miles from church in one of the staid New England towns, and whose family consists of only himself and his wife, sends three teams every Sabbath to take to church people who reside in his neighborhood and have no conveyance of their own. His example is worthy of imitation. The vacant pews might be filled up in this way, and many infirm and aged people would rejoice to share in the worship of the sanctuary, of which they have long been deprived.—*The Lutheran.*

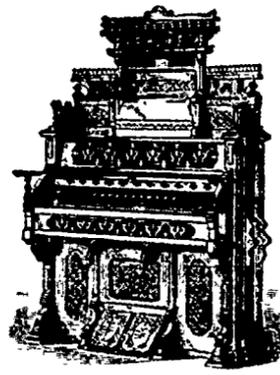
IN WHICH ARE YOU?

Dr. Payson thus beautifully illustrates the relation of various classes of Christians to Christ. He conceives them as ranged in concentric circles around the radiant form of our Immanuel. Some value the presence of their Saviour so highly that they cannot bear to be at any remove from Him. Even their work they will bring up, and do it in the light of his countenance, and while engaged in it will be seen constantly raising their eyes to Him, as if fearful of losing one beam of his light. Others, who, to be sure, would not be content to live out of his presence, are yet less wholly absorbed by it than these, and may be seen a little further off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up to the light which they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes that they may be seen standing sidewise to Christ, looking mostly the other way, and only now and then turning their faces toward the light.

Sometimes a fog will settle over a vessel's deck, yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft: lifts it above the clouds in which our selfishness and egotism befoe us, and gives us a chance to see which way to steer.—*Spurgeon.*



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