

throughout these provinces preaching the gospel of the grace of God.

I take this opportunity of thanking the many friends that are not members of the Society but are interested in the work, who have so kindly sent their monthly offering.

I would also state that the amount now in the Treasurer's hands is \$420.00, seventeen dollars of which was contributed by the Milton Church, Queen's Co., N. S., and forty-eight dollars and two cents being handed in by the Little Workers of Coburg Street Church.

Respectfully submitted,

JOSIE E. BARNES,  
*Secretary.*

YOUNG PEOPLE'S MISSION BAND REPORT, 1887.

On 14th May, 1886, the members of Mrs. Miles' Sunday-school class and a few others, met in this room to organize a missionary society, which we decided to call the Young People's Mission Band of Coburg Street Church. The following officers were elected for the ensuing year: President, Mrs. Miles; Vice-presidents, Miss Georgie Murray and Miss Emma McInnis; Treasurer, Miss Katie Harris; Secretary, Miss Josie Morrison; Executive Committee, Miss Murray, Miss McInnis, Mr. DeVoe and Mr. Christie.

The Band at that time was composed of eight members, which has increased to a membership of twenty-four, with an average attendance of twelve at each meeting. Our meetings are held on the last Friday evening of each month. It might be said here that the members are not confined to this Church or Sunday-school, and anyone may become a member by paying five cents to join, and five monthly. We have had eleven meetings and have received \$9.10, making an average of eighty-three cents at each meeting. Our money is given to the general treasurer of the Christian Women's Board of Missions, to whom we have given \$5.55, leaving a balance of \$3.55 to be handed in at our next meeting. The motto of our Band, which is found in II. Peter iii. 9, is "Not willing that any should perish." Our meetings are opened with singing and reading of the Scriptures. The minutes of the previous meeting are read, after which we have a short programme of readings, recitations, and singing. We would like to have our friends come to our meetings, especially the members of our Sunday-school, and on behalf of our members I extend an invitation to all present to come and join our Young People's Mission Band.

MISS JOSIE MORRISON,  
*Secretary.*

REPORT OF THE LITTLE WORKERS.

On March 27th, 1886, the Little Workers met for their yearly election of officers. Ray Christie was elected President; Eliza Hoyt and Josie Hamilton, Vice-Presidents; Sadie Pheasant, Secretary; Nellie Johnston, Treasurer. The membership is thirty-one. We have had fifteen meetings with an average attendance of twelve. Quite a number of the members are small and do not attend regularly. Meetings are held fortnightly on Saturday afternoons, notice being given the Sunday before by the Superintendent of the Sunday-school. If the day is not pleasant we meet the next Saturday—that is done on account of members living a long distance from each other.

The time is employed by singing, then reading a portion of Scripture, sometimes repeating the Golden Text in concert, and reading of minutes of last meeting. Then we do fancy work, or whatever the officers have prepared, and during the working time members take turns in reciting something interesting. Our meetings are enjoyed.

Last spring we worked faithfully for the sale,

and although a very unpleasant day, our efforts were repaid by the handsome sum realized. The Treasurer will tell you about that. Our annual meeting takes place this month, when we hope more will be added. We like to have visitors, old or young. The proceeds are handed to the Womans Aid Society of this Church for the benefit of the Home Mission, and trust that our youthful efforts will do some good for Jesus, who gave His life for all.

SADIE PHEASANT,  
*Secretary.*

REPORT OF THE TREASURER OF THE LITTLE WORKERS.

We are glad to meet so many here to-night who are interested in missionary work, and hope you are all as willing to work as the Band called Little Workers. Their report for the year I will read to you. Our collections were:—

1886.			
April, .....	.....	.....	\$4 33
May, .. .. .	.....	.....	46 49
June, .. .. .	.....	.....	3 40
September, ..	.....	.....	1 41
October, .. ..	.....	.....	3 41
November, .. .	.....	.....	1 36
December, .. .	.....	.....	77
1887.			
January, .. . .	.....	.....	75
February, .. .	.....	.....	1 51
March, .. .. .	.....	.....	20
Total .. . . .	.....	.....	\$63 36
Paid out for goods,	.....	.....	12 10
Balance, .. . .	.....	.....	\$51 26

We cleared at our sale \$46.49. For three months in summer we did not meet. We hope to give you a report as good, if not better, next year.

N. JOHNSTON,  
*Treasurer.*

March 21, 1887.

GOING ON UNTO PERFECTION.

The advice of the apostle to his Hebrew brethren was that they should grow into the fulness and stature of the new man in Christ. Hence, the injunction, "to go on unto perfection." In order to this growth they must have the principles of the doctrine of Christ. This does not mean they should lose them or forget them; but rather use them as a foundation upon which to build. It would not be wise to be all the time laying the foundation, there must be a superstructure. This growing into perfection, is proof positive that we are not perfect. It is impossible for that which has its growth, to continue to grow, or for that which is perfect to go on to perfection. We do not therefore expect perfection, but we do expect growth. Unless we are growing we cannot reasonably expect to attain unto eternal life. The assurance of our future salvation is not, therefore, in the degree of growth but in the process of growth. We are fulfilling the injunction, and also the function of the new life, when we are growing or going on to a greater and higher degree of Christian life. This perfection or perfect life to which we are growing is the divine standard of a Christian life. Man being imperfect, it must necessarily follow that all human standards of Christian life are imperfect, and as the Christian is constantly growing, he soon out-grows all the imperfect rules and standards of life and doctrine. We can plainly see how unwise it is, in this age of progress, and having the religion of growth, to adhere to any human law, or to be circumscribed by any rules of faith and practice that are not divine.

We learn also from this life of growth or "going on" principle that one brother may not be so far along in the way of divine life and yet be on his way

to heaven. If we know more to-day and therefore do better than we did five years ago, we cannot say we were not then on the way to perfection. The fact that we have advanced in knowledge and practice is an evidence that we were on the road to life. Those who do not advance may justly doubt their direction whether it be toward heaven. We should be very cautious how we judge those who may not be so far along in the way of duty; they may be "going on," and that is just what we are doing. Who can say that they are as far advanced as they ought to be? If I say to my brother he is not doing as well as he ought, can he not return the rebuke? But says one, "when we see a person doing that which is not the will of God, we have a right to say he is not on the way to heaven." We better not be too hasty even in this decision, for the Lord has told us that "whosoever wills to do My Will shall know of the doctrine," etc. It may be those who are not doing the will of God are ignorant of His will, but are desirous to do it, and really think they are doing His will, if so, they are on the way to the knowledge of His doctrine, and will eventually reach it. Before we condemn them in their error, we should know they were not desirous of knowing the truth. Do we know that? Would it not be much better to treat them as we would have them treat us, i. e., as being sincere and desirous to know and to do God's will, and let Him who knows the hearts of man be the Judge? It is very evident that those who do not will to know God's will, will never know it; and therefore never do it. Of such there can be no hope of them ever finding the way of life.

Let us notice another lesson contained in this life of growth, i. e., the impossibility of finding salvation in the ideas of our fathers. Many in looking back to the piety and devotion of their ancestors naturally conclude they were right, and by walking in their steps will necessarily make us right. This cannot be true. We cannot walk in the steps of our forefathers, with our increased light and knowledge, and be as good as they were. We remember asking a young man if he understood the truth as had been presented during the meeting he had attended. He said he did and it looked very plain to him. The next question was: "Do you intend to obey it?" He thought not. Then came the question: "Why not?" The answer was, "Because his father and mother were good Christians and he did not wish to do different from them. He believed they were safe in glory, and if he followed their steps he would also reach heaven." Do you not believe your father and mother were living up to duty as fast as they learned it? He had no doubt of that. Well, my friend, are you doing that? Are you doing your duty as well as you know it. If not, you are not as good as your father and mother. If they were doing what they understood to be right you must do what you understand to be right, in order to be as good as they were. I am not saying a person is right because he thinks he is right, but that the one who does not live up to the measure of his knowledge of the truth is not as good as him whom he admires is living up to what he has learned. In the life of Christian growth we increase in knowledge and this involves the necessity of doing more. The more we know the more we should do. "Going on unto perfection" is the increase of knowledge. How then is it possible for us, in following this law of growth, to look back to our forefathers for examples. I hear some one saying, "This destroys the plea for a return to Primitive Faith and Practice." I answer no, because the standard of Christ and His apostles is divine, hence perfect; and the religious world has fearfully retrograded from this standard, and therefore needs this progressive work. He who thinks he has reached the apostolic standard in his knowledge and practice will have no use whatever of the injunction, "to go on to perfection."

H. MURRAY.