

The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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\$1 PER YEAR IN ADVANCE.

THE ANNUAL MEETING.

ADDRESS OF WELCOME.

The Congregation of Disciples of Christ in Owen Sound to the brethren in Christ assembled in Convention, June 6, 1890; greeting:—

DEAR BRETHREN,—By the grace of our kind Heavenly Father, we have been permitted to assemble again in our Annual Meeting for the purpose of deliberating together regarding the ways by which we can most successfully promote the cause of Christ (in the salvation of sinners and to the glory of God) in the Province of Ontario, also in other parts of our own and other lands.

This event causes us to look back over the year which has fled since our last Annual Convention, and this reflection reminds us of the fleetingness of time and the necessity of present action.

According to the arrangements made at that meeting, the Church at Owen Sound has the honor of your presence and the privilege of entertaining you, and shall, we trust, profit by each of these, as well as from the work which will be done at the meeting.

Being grateful for your fellowship for a brief period of time, we extend to each and all of you a cordial welcome to, 1st, the Town of Owen Sound; 2nd, our Church-house; 3rd, our homes. Although we may not be able to entertain you so royally as we wish to entertain the "servants of God," we trust you will all partake freely of and enjoy our hospitality. Our homes for the time being are your homes; we invite you to use them as such.

We pray that God's blessing may be with us all during this meeting, that much good may be accomplished here, and that on your return to your homes you may carry strength to the various congregations of Christians which you represent.

May the God of all peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Signed on behalf of the Church at Owen Sound.

C. A. FLEMING,
Sec. O. S. Church.

PRESIDENT'S ADDRESS.

By the mercy of God, in whom we live and move and have our being, we are again permitted to meet as brethren and sisters in the fellowship of Christ, to counsel with and encourage one another in the great work committed to us by Him who redeemed us and hath given unto us everlasting consolation and good hope through grace. Another year is gone, with all its privileges, its joys and sorrows; and whether we have lived for Christ and His honor among men, or have neglected our privileges and lived for time and self, must now rest until we are called to judgment, where we must all give account for the deeds we have done. During the year many have been called away to higher joys than this life can give. Our brothers and sisters are not lost; they have gone on before to join the redeemed in the eternal home of God; their work is done and they rest from their labors. I make special reference to Bro. John Stewart, of Bramosa, whose long life of service for the Master ended with joy and hope, and in the full assurance of faith. He was one of the first few who began co-operative work in this Province about fifty years ago, and to the end he continued a steadfast friend of every missionary effort. May we be reminded

of our mortality, our faith in the promises of God be strengthened and the responsibilities of life press down upon us, that we rest not until our work is done.

At the commencement of the year the Board, in view of the many urgent calls, undertook increased responsibility in promised assistance. I am now pleased to tell you that all our obligations have been met and we close the year with a balance to credit, sufficient to carry on the work until the promises for the coming year are paid. The Treasurer's report will give you full particulars on this point.

And I am pleased to inform you that the most encouraging success has attended the labors of those whom your assistance has kept in the field; particulars in the matter will be laid before you by the report of the Board.

The success, in every feature of our work, attending our efforts leads us to exercise strong hope for the upbuilding and final triumph of the cause of our Redeemer in our country and in the whole world. While we realize that as a people we in this Province are not so strong numerically as we ought to be, and as I think we might be, had we but a measure of faithfulness; yet the increasing brotherly and sisterly affection, so manifestly exemplified by word and deed, leads us to hope and believe that the time is near when divisions and unbrotherly, unchristian contentions shall cease and we will all be one in faith, in obedience, in love, in hope, and in labor for Christ and the salvation of our race.

As individual members and as churches we are rising up to a fuller realization of the obligation laid upon us that work, active and faithful, in the service of Christ is required of us; it is high time that we awake out of our sleep. The world is for Christ, and Christ is for the whole world. And are we brethren in earnest, doing our duty, preaching the Gospel to every creature, thus fulfilling the command of the Master. Let us not rest. Let us never think that our work is done until all people, kindreds and tongues shall hear and know of the love of God and the redemption that is in Christ. Let us see to it that the Gospel of Christ, the pure message from Heaven, is preached in every city, town, village and country section in our Province that many others may enjoy the privileges and liberties of being in deed and truth the "Disciples of Christ." In regard to the hindrances to our work, I am somewhat at a loss just where to place it; certain I am on one point, that it is not on the Divine side—the fault then must be ours. I trust that we may all feel the force of the fact; and let us pray God for forgiveness for our unfaithfulness, and for guidance and strength in the future. In glancing over carefully and seriously the churches in fellowship with us in Canada, I am confident that the Gospel, as we believe and understand it, is now as fully preached and as loyally obeyed as at any time since our plea for a return to Apostolic faith and practice was first presented. I do not believe we are drifting away from the truth, but I realize the fact that the world is moving on, and that by the power of the Gospel in human hearts great things are being accomplished in blessings social and material to mankind. The requirements, the wants of society, socially, our communities, if you please, is changing, for the reasons that our social advantages, our educational advantages, our commercial home and foreign trade and intercourse, in fact our every present surrounding, combine to bring about those changes. But the Gospel is not changed; the church, as the pillar and ground of truth, is not changed; we are not even drifting away from the old moorings in faith, in practice. Yet the require-

ments, the necessity of the congregations of to-day differs somewhat from fifty, forty or even thirty years ago. I regard it as essential to success—yes, to existence—that every church, where possible, have regular preaching by one laboring in word and doctrine. We need churches among us who feel the want of preachers, for as the Great Teacher said, "Behold the fields are white, ready to harvest, but the laborers are few." I will not place myself second to any one either present or absent in admiration of and reverence for our fathers in the Gospel, through whose labors of love and patience of hope we enjoy the blessings of heaven unmingled with human wisdom; those who were, indeed, well done; they are being gathered home one by one; who will take their places and carry on the work? You say our young men.

Have we in the past given to our young men the encouragement we should? Have we given them the hope, that if they turned their attention to the ministry of the Word, that we would stand by them and assist them? Our hope is in our young men. I would say to our churches, don't be too critical with our young brethren—they are not our old men, but they love God, love Christ and human souls. And I am persuaded that, if proper encouragement is given and a spirit of helpfulness manifested by the churches, we will soon have a band of active, earnest, God-fearing laborers that will, with our continued co-operation with them and interest in them, plant the standard of our plea where it is not yet known and will make stronger the churches we have. Let us feel our responsibility on this point. I want to see our young men, I pray God to bless you. May He give you strength to do great things in His name. May He give you wisdom, and prudence and sanctified common sense! My brother, do not be a clergyman, or "boss," or try to be; be a laborer, a fellow-laborer in the kingdom and patience of Christ.

A pleasing feature during the past year is the increased and widening interest in our co-operative work. I feel confident that a brighter day for our mission work is dawning upon us; we have no dispute with those brethren who cannot work with us, if they are working, we say labor on, and may God bless your labors abundantly; but to those who work not, but are busy bodies, mischief makers, alienators, suspicion getters, etc., we say, you, with us, must give account to God. May we all, with holy reverence for the authority of the Word of God, work on with increased zeal, and may the strong bond of brotherly love keep us pure. In the language of scripture: "Let all bitterness, and wrath, and anger, and clamor and evil speaking be put away from you with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

REPORT OF BOARD OF MANAGERS.

Dear Brethren of the Annual Meeting: In presenting to you the Annual Report for the mission year just closed, the Board of Managers would gratefully and reverently recognize the Divine hand that has led us through another year, and crowned with an encouraging measure of success our co-operative efforts for the advancement of His cause.

REPORTS FROM MISSION POINTS.

Muskoka.

Bro. Wm. M. Crewson, the faithful missionary in that difficult field, gives the following account of his labors during the past year:

"I have visited the following places during the year, mostly by fortnightly appointments, which I have been able to keep up regularly nearly all the time, and so I can report with certain-

ty with regard to them, viz., East and Centro Brunel, Ridout, Dorset, Huntsville, Bayville, Monominee, Macaulay and Dufferin Bridge. The last three points I have visited only now and then. The other places in Parry Sound and Nipissing, that I reported on last year, I have not visited, and know but little of how they are getting along. In the places reported on there were ninety-nine members last year, now ninety-six, a falling off of three. I have baptized eleven persons and received four from the sects. Of the baptized, one was at Dufferin Bridge, one was in Franklin, one in McLean, one at Bayville, and seven in Brunel. Of the eighteen struck off, some have removed to other places, a few of whom may return, others have left us, and some even of those included in our membership are away from the congregations with which they were connected, but not near another with which to unite. Two Sunday schools have been carried on continuously and three for a part of the year. I have visited and sometimes conducted the Sunday schools, and preached three times on Lord's Days, and about three or four times on other days in the week. Prayer meetings are carried on in nearly all the congregations where they meet as a church."

Bro. Alfred Harris, of Bethany College, spent some time with Bro. Crewson, last fall. His labors were much appreciated. The Board appropriated \$46 towards his expenses.

Collingwood.

Sister A. M. Framo, Secretary of the Church, writes: "I am thankful to be able to report the Church here in a very satisfactory condition, and that the principles for which we plead are steadily gaining ground. During the series of meetings held by Bro. Sinclair in February and March, there were 14 added to the Church, and our brethren greatly strengthened. The interest of outsiders was much greater than formerly. We have not however gained any very wealthy members, so that our financial condition is not much changed for the coming year. We find that we shall not be able to raise more than \$800 towards the support of a preacher, so that we shall still have to ask the Board for \$250 for another year; and then we shall be dependent upon other sources for the necessary balance."

"By the efforts of brethren and friends in different places, the debt on our house of worship is being steadily reduced, but we still have to pay the interest on \$150, so that with our pledge of \$25 to the Co-operation, our contributions to Foreign Mission, and our running expenses—which are managed as economically as possible—we have altogether almost more than we are able to do. We therefore are compelled to ask the above aid from the Co-operation in order that this point may be kept up."

"We would like to retain Bro. Sinclair for the coming year, as our own congregation, as well as many outside, have every confidence in his teaching, and people are being stirred up like the Bereans of old to search the Scriptures, whether these things are so."

"We thankfully acknowledge the assistance rendered us by the Board during the year just closing, and hope that the same amount may be continued for another year. Our entire membership is 62; non-resident, 9; resident, 53."

Toronto, Denison Avenue.

The following report is made on behalf of this Church: "Owing to the fact that our Register has not been officially revised since it was opened in January, 1888, this report so far as membership is concerned states the condition from that time till the present—June, 1890."

"(1) There were about 112 or 116

Disciples attending Denison Ave., more or less regularly at the beginning of January, 1888, but the names on the roll of acknowledged members were about 100.

No. of names on Roll, June 1st, 1890.	227
Of these there have been removed—	
By death.	4
By letter.	1
Away without letters.	29
Ceased to meet with us, about	33
70	
Leaving in membership	157

"Of these there are living, or engaged in the West Toronto work, 18. There are also some scattered and uncertain names which we do not feel justified in removing from the book."

"Our growth for the year ending June, 1890, is as follows:—

By baptism.	27
By letter.	11
By statement.	7
Total	45

"There were three baptisms not included in this number; one of whom remained with the Salvationists, and two who came from the country for baptism and returned thither; making the total number of baptisms 30."

"(2) Financial statement for the year ending June, 1st, 1890:—

Received from the Co-operation.	\$713 00
Collections.	1,142 04
Total.	\$1,855 04

DISBURSEMENTS.

J. R. Gaff, Minister.	\$1,100 00
Rent.	300 00
Foreign Missions.	12 70
Home Missions.	23 18
Owen Sound.	14 00
Sundry Expenses.	237 61
Total.	\$1,787 52

Balance on hand.	\$ 6 62
Still owing to Bro. Gaff by church.	91 00

"(3) The outlook of the congregation is good and hopeful. There is a steady spiritual interest and growth in all departments of our work. Our congregations are on the whole good, our influence is extending and many strangers are hearing our teaching. We have begun the erection of a new house in an advantageous and central part of the city, and hope, the Lord helping, to occupy it in about six months. It will be commodious, seating about five hundred people in the auditorium, and with school and class rooms, which will be added later, will furnish fine accommodation, and will give the cause a large impetus in the city."

"(4) Our Needs.—Were it not that we are paying a rent of \$850 per year at present, and assuming a new building with heavy burden increasing our expense, we would be able to have part of the generous support we have been receiving from the Co-operation dismissed, but taking into view our present financial situation, we are constrained to ask the Board to continue their present liberal aid."

Hamilton.

It will be remembered that some \$800 was subscribed at St. Thomas last year to aid the Church in Hamilton to build a house of worship, and that it was arranged that the money should pass through the treasury of the Co-operation. The Treasurer's report will show the present state of that fund, and a statement relative to their entire building fund will be presented on behalf of the church.

The following statement and appeal are made to the Annual Meeting on behalf of the church in Hamilton:—

"Last evening (May 21st) a meeting of the Church here was held to consider the work to be done the ensuing year. A subscription list was circulated and we succeeded in raising \$300 towards the support of a preacher. This, with the sum that must be raised in order to make the debt on the building as small as possible, is all we can do next year. As we are few in number and none of us rich, we would appeal to the Co-operation to consider our case and

(Continued on page 5.)

Contributions.

Ornamenting the Hidden Man.

(I. Peter III: 4.)

R. W. STEVENSON.

That which, in the sight of God, is of greatest price is the "hidden man of the heart" ornamented with a "meek and quiet spirit"—a very important feature in the Christian character.

Our attention is called to this by Peter. The words of the apostle strike a blow at an evil, which existed in the days of the writer, from which, seeing its pernicious effects, he endeavors to keep the Church of Christ free. It prevails very largely in our day—the ornamenting of the outer man to the neglect of the inner or hidden man of the heart.

Carpenters, cabinet-makers, piano-builders and others understand the work of veneering. This is done by plating with thin layers of wood used to cover defects in inferior material. These veneers are fastened on with glue, and so nicely is the work executed that it is with difficulty that you can determine the fact.

Very many of the things that we buy and use in our homes in these days are veneered either with plates, paints or washes—such as our pianos, organs, clocks, tables, chairs, knives, spoons, rings and bracelets. Now, this work of veneering is not confined to things but is practised on the persons of men and women. They evidently were accustomed to something of the kind in the days of the apostle; and it has not become one of the lost arts in modern society. The young, middle-aged and aged powder and rouge, so that what is considered a failure of nature's work is supplemented by cosmetics; but these adornments are like transient joys which depart at the falling of a tear, with this difference, however, they leave a trace behind.

Some men and women spend much thought, means and time in dress. Studying the fashion plates and the latest styles are considered among the chief accomplishments of society. The cut of the hair, the make of coat, shape of boot, style of bonnet, set of dress, length of glove and other things receive more thought than ornamenting the inner-man.

Perhaps the reason for this is, our taste for the beautiful is perverted. The outward adorning influences us over much. That we should care for our personal appearance is right and recognized by the religion of Christ; but it must not be allowed to rival the inner-man, and cause us to utterly neglect the culture of the latter and thereby foster a false pride at the complete destruction of that love which "suffereth long and is kind, vaunteth not itself, and is not puffed up."

That person is the most beautiful who is cultured after the manner referred to by the apostle. The Saviour is sometimes represented to us as the "Lily of the Valley," and the "Rose of Sharon," the "Bright and Morning Star." These are beautiful figures descriptive of a most beautiful person, who was not so because he was a stylish young man and kept up with the latest fashions. He was not a dandy. He had but one coat. He was dressed in such a manner as to be agreeable to both rich and poor. He associated with all classes, but we hear no complaints from either party concerning His dress. He had a coat that was good enough to be coveted by the soldiers who did cast lots for it.

His beauty consisted in His goodness. His inner-man beamed out through His humanity. His face was

illuminated by the spirit within Him. The hidden-man of the heart was ornamented with a "meek and quiet spirit." It was truly said of Him, "He shall not strive nor cry aloud, neither shall anyone hear His voice in the streets." "The bruised reed shall He not break nor the smoking flax shall He not quench till He send forth judgment unto victory." His presence distilled sweet influences on all in as rich profusion as the dews of heaven fell on Hermon and the Mountains of Zion.

Many of the great of earth have set the name of Jesus Christ above every other name. No other person can claim an equal interest with Him. Jean Paul Richter tells us, "He is the holiest among the mighty and the mightiest among the holy." Thomas Carlyle says, "Jesus of Nazareth our divinest symbol!" "Higher has the human thought not yet reached." And, we may safely add, higher the human thought will never reach!

To have the hidden man of the heart ornamented with a meek and quiet spirit, we must be followers of Jesus; to become followers of Him we must have His spirit dwelling in our hearts; to have His spirit an abiding guest, we must have our hearts changed and become sons of God; and to occupy that honoured position we must obey His commandments which are not grievous but delightful. His commands are the steps upon which we rise above our "old man" and gain freedom for the inner-man which grows thereby in the image of Him that has called us to this grace.

What a high attainment to have a "meek and quiet spirit" and made meet for the master's use and a fit subject for a heavenly existence. If any other spirit ruled us and we were permitted to enter heaven, the peace of that wonderful place would soon be disturbed and the legions of darkness reinforced with other fallen angels. It behooves us to cultivate this spirit of meekness and quietness as it will make life much pleasanter. Peace will dwell among men and the mission of Jesus will be largely accomplished in the earth. Then no time will be lost to the services of God and spent in fighting our enemies, but, as did the apostle, Paul, leaving the things which are behind we will press on to things before—"toward the goal unto the prize of the high calling of God in Christ Jesus." A person of a meek and quiet spirit is one who prefers to suffer wrong rather than to do wrong. Webster says, "Meekness is mildness of spirit, not easily provoked, not irritable, given to forbearance under injuries, gentle, yielding, and specifically submissive to the divine will."

Moses was a man of great meekness—above all men that were upon the face of the earth in the enjoyment of that grace. Because he was so endowed did not lessen his force in carrying on the work of God, but gave a complete success. All through the Scripture is the kind of spirit recommended by Peter approved of. "The meek," says the Psalmist, "shall eat and be satisfied." "The meek will He guide in judgment." "The meek," says Jesus, "shall inherit the earth."

Great men are generally the meekest. They spend no time in attending to the petty annoyances and injuries that may be done to them, but proceed with the work they are called upon to do. Like Nehemiah of old they are doing a great work and have no time to come down.

The meek and quiet spirited feed heartily on the Word of the true God and need no veneering. Only counterfeit or half-bred Christians need veneering, which is done most gener-

ally by the outward adorning of the person to the utter neglect of the inner-man. We may dazzle and deceive our fellow men by flash and glitter, but not the God who made us. He knows the issues of our hearts better than we ourselves do. We may be whited sepulchres full of decay and death, as were the Pharisees of old. All the hypocrisy of the world is not confined to the days of Christ and the people called Pharisees but is one of those evils that exists wherever men are found.

To ornament our inner-man with a meek and quiet spirit requires careful, watchful and prayerful effort on our part. There is a continual conflict between the inner and outer man, and one or the other must gain the mastery. If the flesh or the outer man shall become ruler then the works of the flesh shall become manifest, "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factious divisions, heresies, envying, drunkenness, revellings and such like" of which we are warned that they who do such things shall not inherit the kingdom of God. But the fruits of the spirit, if the inner-man prevails, shall come forth "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance" against which there is no law, for they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof.

Let us strive earnestly to vitalize the teaching of the Holy Spirit, for just in proportion as we do so will the Word of God be a direct benefit to us in making us free. The old and new man cannot dwell together in peace only in proportion as the former is subject to the latter. The flesh is a good servant but a ruinous master. If the latter, it robs of true happiness here and in the world to come. But if the spirit of Christ rules in our hearts, how enriching and peace-giving! And this body which served so well as an instrument in glorifying God on the earth shall not be allowed to be lost but be raised and glorified. May God help us in the work of keeping and beautifying our bodies and spirits which are His with "a meek and quiet spirit" which, in the sight of God, is of greatest price.

Syracuse, N. Y.

"A Good Conscience."

K. SHEPPARD.

The writer, when a boy, met with the assertion "A good conscience is a man's best earthly friend." It has never been forgotten and has been of incalculable value to him all through life, for the knowledge of divine truth and the sanctions of a religious life have tended to largely exemplify and enforce this valuable maxim. Paul says that "the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." If a person is in bad company, as a general thing, he can get out of the way of it, but no man can get away from himself or shun the company of a bad conscience; while, on the other hand, no matter what are the unpleasant outward surroundings of a Christian who has a good conscience, he enjoys the pleasant serenity of a contented mind, of gratified affections, and, what is still better, an assurance of the smile and favor of his God and Saviour.

Having these considerations embalmed in the memory, the temptations to do wrong lose much of their power and the inducement to do right are rendered effective and through the divine assistance, virtue and Godliness are triumphant.

A good conscience not only consists

in doing what we think or feel to be right but in knowing what is right.

Conscience does not discern the right from the wrong, but, as a monitor, smiles upon when we do what we judge to be right, and frowns when we do what we fear is wrong.—"The soul's opinion of its actions and duties."

Thus, then it is not only important that we follow the dictates of our conscience, but that we studiously and prayerfully strive to know our duty to God and to our fellowmen, that its admonitions may be correct.

A Catholic has a good Catholic conscience when he abstains from meat on Friday, or when he has confessed his sins to the priest and received absolution, but, however sincere he may be, he has not the good conscience which is "the end" of the commands of Christ.

Paul had a good conscience as a Pharisee when he was persecuting the Church of God, but in the sight of God his conscience was only right after he had obeyed and began to preach Christ. We would observe, however, just here that when Paul declared before the counsel that he had lived in all good conscience before God until that day, that he is only referring to the doing of what he believed was right as a Pharisee, and not, of course, to the good conscience that is associated with charity out of a pure heart and of faith unfeigned, the enlightened Christian conscience.

Young men and brethren, that may read this article, be careful to maintain a good conscience by a strict adherence to everything that is true and right, whether it be popular or unpopular; whether you be approved by men or persecuted by them, and you will find, as the writer has found, that a good conscience is a man's best earthly friend.

Walkerton, Ont.

What is the Difference.

H. BROWN.

Several letters have passed between the Rev. Mr. Waddell and myself respecting the difference between the Baptists and Disciples. It was proposed by my friend that this correspondence be published in the EVANGELIST. I, accordingly, submitted the subject matter to the Editor, leaving it to his judgment. The manuscript was very kindly and courteously returned, as not of sufficient interest to the religious public to warrant its publication. "So say we all." More recently our good brother suggests that his remarks on my letter, which appeared some time ago in the Canadian Baptist, be published in the EVANGELIST, and that I reply to them. He proceeds to say "I, in that letter, mention and affirm seven points of difference between Baptists and Disciples. If you take exception to what I affirm you can proceed to reply at once." The rev. gentleman has given the public the benefit of the "seven points," but has not stated which side he is on. The only point he has "affirmed" is that there is a difference between Baptists and Disciples. Well, perhaps there is. There was a difference of opinion between Paul and Barnabas about the propriety of associating with them Bro. John Mark, in the work of the ministry. Bro. Paul "thought it not good to take him." Barnabas "determined to take him," Acts xv. "The contention was so sharp between them, that they departed asunder one from the other." I presume the next time they met they greeted each other with a holy kiss, and no doubt broke bread together at the Lord's table. I will suppose that Bro. W. believes in the doctrine

of "hereditary and total depravity," and I doubt, therefore, we must not sit together at the Lord's table. We do not just agree in opinion about the "perseverance of the saints," therefore, we will not meet in the same house. We differ slightly as to the "nature of the faith in regeneration." "The prerequisite to the privileges of of church relation," etc, etc. Therefore, we will not recognize each other as brethren. Notwithstanding we are both sound in the faith of the Gospel, believing with all the heart that Jesus is the Christ, that He died for our sins, according to the Scriptures, that He was buried, that he rose from the dead and is now exalted a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins, that we have each "obeyed from the heart that form of doctrine that has been delivered to us, being then made free from sin," both have been "baptized into Christ" and are "servants of righteousness," and realizing that, "There is, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. It matters not about all this; we differ in opinion about "hereditary and total depravity," and, therefore, we cannot unite as brethren. Now, this is just the position my dear brother occupies. I am really sorry for him. I hope he will see things differently by and by. The Baptists and Disciples, yea, all obedient believers are going to unite, notwithstanding our good brother's objections. I don't know just when or how, but it will be done, and no doubt they will be called Christians, perhaps first at Hillsburg, Ridgetown, May 22, 1890.

Words of Wisdom.

To wait upon the Lord is to submit ourselves to His will, to do or suffer as He may order.—Central Baptist.

Cheerfulness is the product of faith—of implicit confidence in God's wisdom and goodness, and filial acquiescence in His will.—D. McD.

No crowned queen, or general leading great armies, could do more than be faithful, and every little child even can do so much as that.—Farwell.

The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—F. W. Robertson.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

When a brother comes to deal with the mistakes of a brother, he should remember his own frailties, and in gentleness rebuke, in kindness instruct, and in love admonish.—Joseph E. Cain.

The church is not to be as a lake without any outlet—a mere glass in which the sky is reflected—but a reservoir that yields what it receives for the health of mankind.—C. D. W. Bridgman, D. D.

Cheerfulness is the bright weather of the heart. Pleasant, cheerful conversation should be the rule at the table. It is a breach of good breeding for one member of the family to sit down at the table and silently read the daily paper.—Saxe.

That which satisfies the deepest wants of the heart is not an abstraction or a mere idea, but a concrete and living person, whom it can trust and love. This demand is fully met in Jesus Christ. He is a person who can be loved, trusted, admired and adored, and who, when thus trusted, completely meets the profoundest necessities of the soul.—Independent.

Selections.

When and Where?

Z. SHEPARD.

Through passing years, for perfect peace I've sought, With many a prayer and many a tear;

For in this world, where sin and grief are found, And life's vain foliage is dry and sore;

Then, O my soul, thy songs for better things! And would in spotless purity appear;

I gaze through darkness for the light of day; I seek for hope to dissipate my fear;

Not in this world, but in the world to come, Where Christ abides and all I hold most dear;

With patience, then, in faith and hope and love, I'll wait and work and every burden bear;

How to have Good Singing in the Church.

It will take sacrifice. You can not have good singing for nothing. It is for the Lord's cause that the good singing is needed, and he has a right to ask you to make the sacrifice.

The preacher of the church, if it has one, must, with courage, diligence and energy, press this matter upon the church, and never cease to urge it till the good singing is achieved. If there is no regular preacher, or if the preacher is a do-nothing, let some one else, elder or deacon, if possible, take hold of the work.

But musical people often require very careful handling. They are naturally sensitive and touchy. They need encouragement and appreciation, are apt to be a little vain and easy to offend.

Then get the church members to meet on some regularly set time, in some comfortable place, for practice. Call them all in, young and old, male and female. Try for the whole church. Be patient with them, too. Do not become offended or take slights. Do not mind what this empty-headed fellow or silly girl, or smart Aleck of either sex may say or do.

Now it is going to take some money. The people must have books to sing out of. Get a good one, the best. Select it carefully. Not the latest gaudy-backed, light-headed, dancy Sunday school music book, but a book of good church, prayer-meeting and Sunday school music, a book that will last, well bound and with the notes. Get enough of them. Let this be the main singing book for your practice-meeting and for the actual use in Sunday school and church.

of music, and carefully graded exercises in note reading. Every time you meet for practice, let a half hour be first given to note reading and music training. Get everybody you can to join in this, old and young. It is important and essential to the success you seek. Then let the rest of the time be devoted to practice on the music you are going to sing in church and Sunday school. Do not try to learn and practise new songs in the time of worship. Practise them in your singing meeting so that when you are ready to sing them in church, you will have a body of singers who know them and can sing them.

If you have not some one in the church, who can train your people in note reading and the elements of music, send for some one to come and give your people a course of instruction, say for a month in the fall. We have a number of good men who are adepts in this work, and who can be obtained for it. Leonard Daugherty, of Louisville, is a first-class hand at this kind of work and makes it his chosen work. J. H. Fillmore, of Cincinnati, or others whom we might mention if we had the time and space would do you a work in your congregation that would tell for years in improving your singing. You complain that all this costs money, and you are so poor. Suppose it will cost you from \$100 to \$200! It is worth ten times the money to any church, and there is not a church to our knowledge, in which the needed money can not be raised if only some good devoted Christian man or woman will put heart into it. As we said in the beginning it will cost. It will cost sacrifice of time, work, patience and money. It will take self-repression, forbearance, endurance of mean criticism, patience in discouragement and difficulty, but it can be done, and the result will be well worth the cost. We all live too idly, selfishly and meanly. The cause of God will never succeed in our hands until we put more energy, sacrifice and devotion into it. Set at this thing, dear brother or sister, and the Lord will bless you for it, and in it.—Apostolic Guide.

An Uplift From Depression.

There is a physical depression of disease departing only with the return of health, or from indolence dissipated only by exercise, or of fatigue remedied only by rest.

There is a depression of spirit which may exist, for a time at least, with perfect health of body and soundness of mind; its source is sin, which poisons love, sharpens a thousand stings within the breast, drugs hope, shatters confidence, and scatters faith; its only cure is the bitter water of repentance, the medicine for guilt, and afterward the water of life.

But even he whose iniquity is purged may often be in heaviness, as when the soul staggers under responsibility; or the heart is overwhelmed by the return of tides of sorrow which had long since ebbed; or a father fears that poverty may yet force an entrance in to his home; or the mother sinks in dread lest her boy is taking the downward path; or as when the pastor trembles because the slaves are few, or the harvest delays to ripen till the winter's blast uproots these seeds in his tears. Anon it comes in the reaction of a good deed, or the protracted strain in the Master's work; it waits upon lonely hours; it darkens the spirit when "the snow that never melts" first falls upon the brow; the lines upon the face of a friend, the tears in his eyes, or his voice at parting or when he whispers his sorrow, may lower a leaden weight upon the heart.

There be many that say, Is there relief for such depression?

There is! Simple, sweet, sufficient. Turn from the outward to the inward, and thence look upward. "Who is among you that feareth the Lord, . . . that walketh in darkness and hath no light? let him trust in the name of the Lord and stay upon his God." Let him look not at the things that are seen, but at the things that are not seen. Seek silence and solitude for one hour; wait before the Lord; let thoughts come and go as they list; look and listen. Thou shalt hear the still small voice; thou shalt see the star of Bethlehem; the heart will lighten; the uplift may be swift or slow, but it will be sure, and thou shalt say:

A presence melted through my soul, A warmth, a light, a sense of good. Like sunshine through a winter's wood. —N. Y. Christian Advocate.

The Peculiarity of Gospel Ethics.

It is a plain axiom that a tree is known by its fruit, and that men do not gather grapes of thorns, or figs of thistles. What a man is is shown by what he does, and what he does is a sign of what he is. The Saviour's "tree" in that sermon on the mount represents character, the fruit of it represents conduct, and as the tree bears fruit in accordance with its nature and the fruit borne shows the kind of a tree that bears it, so character originates conduct, and conduct in turn is an index to character. The connection between character and behavior is as invariable, logical, and necessary as the connection between a tree and its fruit. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." A bad man will say bad words and do bad things; a good man will speak good words and perform good deeds. A stream cannot rise higher than its fountain, neither is bad fruit habitually the product of a good tree. Character represents what a man is, reputation what he is supposed to be, and conduct is the sign by which we judge whether his character and his reputation coincide. It is because of this connection between the tree and its fruit, between a man and his behavior that Christianity proposes to change the character before it can hope to alter the conduct, to regenerate the man before it can regulate his acts or prescribe a course of life. The first message of the gospel to a sinner is not do right, but be right. "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit." If you succeed in changing a man's character, you are certain to change his life, but if you cannot change the man to change his life is an impossibility. The gospel, therefore, begins by the formation of a new character from within, and then proceeds from the centre of a renovated nature to the rectification of the conduct without. The peculiar feature, the fundamental characteristic of gospel ethics is that they find their root in a changed heart, a renewed disposition, and if the moral nature is set right moral conduct, which flows from it, may safely be left to take care of itself. If your clock were out of repair and you were to take the minute hand and turn it round to the right time, as soon as the pressure of your finger was removed the hands would stop and the clock be in no better condition than it was before. Set the clock right on the inside, rectify the broken machinery, wind it up, and set it going and the hands will go right of themselves. Purify the heart and put the character on the right foundation and the conduct will take care of itself. Make the tree good and its fruit will be good, but if the tree is bad you cannot make the fruit good.

It is just here that the gospel of Christ towers heaven-high above all systems of mere morality and of philosophical ethics. The latter attempts to turn the hands on the face of a dead clock, to make the fruit good when the tree is corrupt, to sweeten the stream when the fountain is bitter, an utterly hopeless task. We may as well preach morality and good living to a tree as to a man of corrupt heart and bad character, may as well scold a crab-apple tree for not bearing apricots, or a quince bush for not bearing peaches! No reformation can begin in the mechanical regulation of outward behavior; it must commence in the renovation of the heart, and hence in a radical change of character. When the gardener is not satisfied with his fruit, when it is stunted and poor, he does not begin to tinker with that; such a course would be absurd and useless; he begins to doctor his trees and when he sees an improvement in them, he may expect a corresponding improvement in the fruit. So the author of Christianity shows his perfect knowledge of human nature by rectifying the springs of action first, doctoring and purifying the diseased and polluted heart, laying the foundation of a divine character in a transformed disposition, knowing full well if he succeeds in this that every act of which conduct is made up will be in harmony with his will. Keep thy heart with all diligence, for out of it are the issues of life.—Christian Evangelist.

What Next

It is not long since we heard of the Black Chronicle a journal started in Rome in the interest of the lower as against the higher clergy. And now the news comes to us that ten thousand priests have privately petitioned the Italian Government against the tyranny of the Vatican, and that they have been promised assistance in pressing their claims by several deputies is natural enough considering the temper of the Italian people of to-day and the spirit of the nineteenth century. It is becoming clear that the power of the papacy wanes where the papacy is best known, and it is equally apparent that the priests are no longer the obedient slaves of His Holiness. To what extent even the Pope may be under the government of his own advisers—the dignified clergy—is known only to the initiated within the charmed circle of the Papal Cabinet, but that he is no longer all powerful either with priests, people or kings is no longer a matter of speculation. That the Roman hierarchy are alive to the situation is indicated by the growing party in the Vatican in favor of the idea that although the next conclave should be held in Rome, the future Pope shall leave Italy immediately after his election, on the alleged ground that the situation with regard to the Italian Government renders the due exercise of even his spiritual authority impossible. It is well known that when the late Dr. Dollinger offended His Holiness and was excommunicated with all due solemnity, it in reality was a very harmless display of ecclesiastical thunder, no more, in fact, than sound and fury, signifying nothing, neither the king nor Government of Bavaria taking the least notice of the papal mandate, and until the day of his death Dollinger exercised all the ecclesiastical patronage he previously enjoyed, including the deanery of the Chapels Royal. In these days when there are few corners of the world into which the dry light of reason has not penetrated, the Church of Rome, shorn of her temporal sovereignty has no longer any terror for human beings of average intelli-

gence. Of course His Holiness can still "call spirits from the vasty deep," but they no longer obey his behests. We have heard that "when an oak is felled the whole forest resounds with its fall, but a thousand acorns are sown in silence by an unnoticed breeze," and the acorns in this case have not only been sown but they have taken root and, in spite of all appearances to the contrary, the hold of spiritual despotism over the minds of men, even within the Roman communion, is gradually being broken down. The news that the Old Catholic movement in Bavaria is at length to be suppressed militates nothing against this hopeful aspect of things. The tide always appears to be receding even when we know that it is in reality advancing, but the wise and patient observer is not deceived, he knows that by an unerring law it is bound to reach the high water mark before it pauses, and in the sphere of intellect and morals there are laws of spiritual development that are silently working out the world's salvation from all shams whatsoever. "The first of all gospels," said a well known writer, is this, that a lie cannot endure forever. The very truth has to change its vesture from time to time and be born again. But all lies have sentence of death written down against them in heaven's chancery itself, and slowly or fast advance toward their doom." Laus Deo!—The Witness.

CATARRH,

CATARRHAL DEAFNESS—HAY FEVER A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 203 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

Advertisements.

DR. A. WILFORD HALL'S HEALTH PAMPHLET.

Health Without Medicine.

Read the Following Testimonial:

"DEAR SIR,—I was among the very first to order Dr. Hall's Health Pamphlet on seeing its announcement in the Microcosm. I was then in Washington City, and proceeded immediately to put the new treatment into practice personally and with others, more especially to test its physiological and therapeutical effects. I have become so well convinced of its value for the alleviation of many forms of disease, such as dyspepsia, lung troubles, constipation, kidney derangements, and in fact all forms of disease which have their origin in an impure state of the circulation, that I am ready to give it my unqualified endorsement as a potent adjunct in the treatment of such cases. . . . JAS. F. DAUER, M.D."

The Health Pamphlet

tells the secret of keeping in health by warding off disease and building up the constitution

By Rational Treatment

Circulars sent on application.

AGENTS WANTED.

C. C. POMEROY, 49 1/2 KING ST WEST, TORONTO.

THE ANNUAL MEETING.

(Continued from page 1.)

give us the required help. We know that the Co operation has a great deal to do and that its funds are limited, still it is surely our turn now to receive help.

"What we need is a good, capable, energetic man, who will devote his entire time to the work here. We are aware that without assistance from the Co-operation, such a man cannot be secured, and we therefore earnestly request that the amount necessary for that purpose will be granted."

Welland.

An appeal was made to the Board on the part of the Church in Welland, to grant assistance towards paying for a meeting-house which had been bought, and for which it was agreed to give \$1,200. Of this sum \$200 had been paid at once, and for the balance ten years' time was given.

Upon hearing the report of the corresponding secretary, the Board decided to make a grant of \$100 in the meantime upon the condition that as soon as the \$200 should be paid the property should be conveyed to Trustees appointed by the Church.

London.

At a meeting of the Board held in Toronto, in September, it was represented that there was a project on foot to employ a first-class evangelist to hold a series of meetings in London, and that it would be desirable for the Board to assist.

Manitoulin Island.

Early last summer an application was made by brethren on the Island to send a preacher up there for some months, and offering to pay \$50 towards the expense.

peoplo. Bro. Fleming communicated with the Board, and asked whether they would be willing that Bro. Lister should go to the Island, and Bro. Kirk remain in his place in Owen Sound. The Board, of course, cheerfully agreed to that proposition, and in due time Bro. Lister went to the Manitoulin. He preached at Little Current, Green Bay, Str. Lehman's Landing, and Carnarvon. At Lehman's Landing four were baptized.

Bro. Kirk did not remain in Owen Sound as long as Bro. Lister was on the Island, and for a part of the time his health was not good, so that he was unable to do full work. Owing to these facts the Church in Owen Sound was suffering by the exchange.

Walkerton.

The Board contributed \$75 towards the support of the work in Walkerton. Bro. E. Sheppard is laboring there. An afternoon service has recently been started on Lord's Day which is largely attended, and which bids fair to be followed by good results.

Additional recommendations of last Annual Meeting to the Board:--

(1) To have printed and distributed among the Churches in the province, the constitution adopted at last Annual Meeting. This was done as early as practicable.

(2) To take steps to secure the incorporation of the Co-operation, a committee of brethren was appointed to carry out this instruction. For some reason no action was taken.

(3) The instructions relative to raising money, as embodied in the report of the Committee on Ways and Means, have been kept in mind, and an effort made to give them all effect, with the exception of the fourth recommendation which sets forth the advisability of urging our brethren to remember the Home Mission work in their wills.

The effort to secure brethren or sisters to make an individual canvass of each congregation was only moderately successful. Where that plan was faithfully tried it was followed by gratifying results.

Children's day for Home Missions may be pronounced a success inasmuch as 18 Sunday schools contributed.

The collections recommended for the first Lord's Days in November and May were participated in by 19 Churches, which would seem to indicate that the idea commends itself to a good many of the brethren.

Having in mind the fifth recommendation of the Committee on Ways and Means, viz., to adopt such other plan for raising funds as they might think proper, the Board solicited the assistance of preaching brethren to lay before Churches which have not preachers of their own the interests of the Home Mission work.

ASSISTANCE TO YOUNG PREACHERS.

The attention of the Board was called to the propriety of assisting young men, who are pursuing their studies with a view to the ministry, to obtain work among the Churches or in the mission field, during the summer vacation. Believing that it would meet with the approval of the annual meeting, the Board has undertaken to pay the travelling expenses of three young brethren who have volunteered to spend the summer in Muskoka.

They are A. C. Gray, Lobo; D. H. Stewart, Guelph; and J. D. Stephens, Mimosa. They have all been attending Bethany College. We have also been instrumental in having Anos Tovell located at Wiarton for the vacation, and Geo. O. Black in Manitoba. Efforts were also put forth to find places for R. W. Ballah, Aylmer, and Alex. McMillan, West Toronto Junction, who have been attending Toronto University; also for W. G. Charlton, of Dorchester, and Bro. Weaver, of Nova Scotia, students at the Bible College, Lexington, Ky., but unfortunately without success. This is no reflection on those brethren; it simply means that the Board did not succeed in inducing Churches to give them a trial.

Venerable Christian men and women have often cheerfully and graciously acknowledged the benefit they derived from the discourses of young men who in Scriptural knowledge and spiritual experience were more babes in comparison with themselves. Many a young preacher has, no doubt, been mistaken in thinking that the kindly old brother or sister, who took his hand affectionately after his little talk, was only saying something to cheer him up, and not expressing the mathematical truth, when telling him, "Brother, I am glad to see you; I liked your sermon; it has done me good."

The Board respectfully makes the following recommendations relative to next year's work:-- (1) That Muskoka, Collingwood and Denison Avenue, Toronto, continue to receive support from the co-operation. (2) That the Disciples in Hamilton receive such assistance as will enable them to secure the services of a good preacher at once.

a desire to preach should not be discouraged and should have a reasonable opportunity of demonstrating whether he possesses the requisite gifts or no. That our Ontario boys are not a whit behind the very choicest of those of other lands is evident from the stand those who have gone to the States have taken. It might be invidious to mention any names, so none will be mentioned, but we can all think of some who occupy leading positions and of others who are easily up to the average.

Brothers, give the young men a chance; don't be ashamed of them; bear with them; pray for them.

SUNDRY MATTERS.

It is proper that special mention should be made of the generosity of the General Christian Missionary Convention of the United States in making a contribution of \$100 to our Home Mission fund.

Early in this mission year the Board was called upon to select another corresponding secretary, owing to the removal of Bro. T. L. Fowler to Nebraska. At its first meeting after his departure a resolution was passed expressing appreciation of his services and regret at his leaving the Province.

A Macedonian cry comes to us from the city of Montreal; Bro. Donald Reid who lives in that city makes the appeal. Extracts from a recently received letter will give his view of the case. He says: "You ask my opinion regarding the matter. Well, it is this: In the first place we should conduct a series of meetings, say about eight weeks or less, as the case may be. We want to make a sure beginning, and in order to do so we ought to have an evangelist especially adapted to that work. We have scattered brethren in our city. An effort should be made to gather them together."

The gross receipts for the Home Mission Fund, including balance from last year, were \$1,822 13; total expenditure, \$1,058 12; leaving a balance on hand of \$163 81.

The number enrolled as Life Members is 67. Twelve of those are paid up.

RECOMMENDATIONS.

The Board respectfully makes the following recommendations relative to next year's work:--

(1) That Muskoka, Collingwood and Denison Avenue, Toronto, continue to receive support from the co-operation.

(2) That the Disciples in Hamilton receive such assistance as will enable them to secure the services of a good preacher at once.

(3) That everything in our power be done for Manitoba and the Western Territories, and that, if at all practicable, a beginning be made in Winnipeg. It is also suggested that a religious survey of Manitoba and the Western Territories be made with a view to locating missions advantageously.

(4) That we co-operate with the few Disciples in Montreal and the brethren in the Maritime Provinces, in holding a series of meetings in Montreal as proposed by Bro. Donald Reid.

(5) That all reasonable encouragement and assistance be extended to young brethren preparing to devote their lives to the ministry of the Word.

(6) That application be made at the next session of the Dominion Parliament for an Act of Incorporation for this Co operation.

(7) That the report of the Committee on Ways and Means of last year be re-adopted and that it be an instruction to the Board to take steps to obtain a prompt and thorough canvass of the brotherhood, with the understanding that the pledges may be paid when most convenient during the year; also to secure, if possible, the cordial support and assistance of all stationed preachers and all officers of churches; and further to endeavour to induce wealthy brethren to make large contributions.

In conclusion we fervently pray that the rich blessing of the Lord may rest upon all the deliberations of this convention, and that all we do and all we say may turn out unto "the furtherance of the Gospel."

All of which is respectfully submitted.

Geo. Munro, Cor.-Sec. Hugh Black, President.

The report of the Board of Managers, as amended by the report of the Committee on Missions was adopted.

REPORT OF COMMITTEE ON MISSIONS.

Your Committee on Missions recommend that Toronto, Denison Avenue, Collingwood and Muskoka be assisted, and we further recommend that Hamilton receive assistance to secure the services of a preacher when their church building is completed.

With reference to other points, namely, Owen Sound, Welland, Aylmer, Galt and Manitoulin Island, we recommend that the Board assist them to the best of its judgment and ability.

In the matter of an evangelist, we conceive it to be important and would like to see such a man engaged, but would suggest that the churches be corresponded with, in order to ascertain to what extent they would contribute to that object, independent of the other features of our work, so that the burden of support may not fall upon the Board. We think, too, that such an evangelist might be used in Montreal and Galt as indicated in the report of the Board.

We would also desire to extend a helping hand to the Western Territories, if possible.

M. N. STEPHENS. W. B. MALCOLM. Wm. H. SWAYZE. S. WOOLNER. Jas. LEDIARD.

REPORTS OF COMMITTEES.

On Resolutions.

1. That this Convention gratefully acknowledge the courtesy of the managers of the C. P. R. and G. T. R. in granting reduced rates to the delegates in attendance.

2. That in consideration of the kindness of our neighbors of other churches, especially the Baptist brethren, in helping to entertain this Convention, we desire to express our hearty thanks to them, and to recognize the spirit of fraternal love in which we have been made to feel that these favors have been offered.

3. That the delegates and visitors have great pleasure in expressing their high appreciation and sincere gratitude for the hospitable entertainment received from the brothers and sisters of this town—true loving kindness which shall never be forgotten.

4. That we would also express our thanks to Bro. C. C. Pomeroy for his efficient leadership in the service of song, which has contributed so much to the success of the meetings.

5. That this Convention desires to place on record an earnest and unqualified condemnation of the liquor traffic as being an unswerving enemy of true religion, and a powerful barrier to its progress, a destroyer of peace both in home and country,—the complete removal of which every Christian should seek to effect by the use of every proper means in his power.

E. SHAFERD, Com. J. A. BRUNSTUHL, F. W. BURGESS.

On Education.

The Committee on Education beg to report as follows:--

1. We took into consideration the propriety of endeavoring to provide during last session of Toronto University some additional instruction, such as young men who are preparing for the work of the ministry feel the need of.

2. We decided that, if possible, something of the kind should be undertaken, but after some conference on the matter with brethren, it appeared

that the project would have to be deferred at least another year.

8. We would recommend to the Annual Meeting the following:—

(1) That the Committee on Education, in consultation with the Board of Managers, be authorized to take such steps as may seem desirable and practicable to provide Biblical classes for our young men attending Toronto University during the next session.

(2) That an effort be made to raise an endowment fund of, say \$20,000, the interest on which shall be used to support a teacher or professor, who shall devote his whole time to the work of training young men for the ministry; and that in the meantime, until the whole sum shall have been raised, the interest on the sums already subscribed and paid shall be used to employ lecturers for stated courses or lectures, or for stated times; and that when the whole sum shall have been subscribed an effort be at once put forth to secure the services of a suitable man to fill the chair.

(3) That if this proposition meet with the approval of the Annual Meeting, and it be concluded to carry it into effect, a committee of practical business brethren be selected to take charge of and invest the fund.

C. A. FLEMING, Com. GEO. MUNRO, F. W. BAUGHMAN.

On Union.

Your Committee on Union beg to report as follows:—

1. That they met and organized on afternoon of June 9th, with James Kilgour, chairman, and George Munro, secretary.

2. There appeared before the Committee, Elder T. Garbutt, President of the Conference of the Christian Connection. Rev. W. H. Porter, Pastor of the Talbot St. Baptist Church, London, and Rev. Mr. Fraser, Pastor of the Baptist Church, Owen Sound.

3. There was considerable conversation relative to points of difference, and suggestions requested from the aforementioned gentlemen as to how the project of union with their respective bodies might be furthered.

4. Inasmuch as the pressure of other urgent business has made it impossible to give this question the careful attention which its importance demands, we recommend that the President appoint a committee to consider the whole matter, at as early a date as practicable after the adjournment of this Convention, and to prepare a statement for publication in the Toronto papers; and if they think it expedient that delegates should be sent to the conference of the Christian Connection and to the Baptist Convention, that the President of the Co-operation shall name the delegates.

These reports were all adopted, and in accordance with that on Union the President appointed as a committee to further deal with the question of union, Jas. Kilgour, E. Sheppard, J. R. Gaff, Geo. Munro and Hugh Black.

- LIST OF DELEGATES AND VISITORS.
Aton.—G. Wells, Mrs. G. Wells, Geo. E. Williams.
Aurora.—Miss M. Wells, Mrs. Fisher.
Aylmer.—R. W. Ballah.
Belwood.—D. Currie.
Blenheim.—D. A. Sinclair, Bella Sinclair.
Brommville.—R. Windatt, F. W. Baughman, Mrs. F. W. Baughman, Miss L. Morsehead.
Cape Croker.—D. McLaren.
Cleveland, Ohio.—Robt. Moffett.
Collingwood.—C. Sinclair, Mrs. C. Sinclair, Miss A. M. Frame, Miss Heighman, J. M. Hill.
Erie.—Mrs. D. McGill, G. Munro.
Eryn Centre.—M. McKinnon, Mrs. M. McKinnon, Jas. C. McArthur, Mrs. A. J. Currie, Flora Currie, Mrs. D. McMillan, John Thomson, Sarah B. Thomson.
Everton.—J. A. Brennstuhl, Mrs. J. A. Brennstuhl, Miss McCullough, Hugh Black, John Black, John McKinnon, Beissie Parkinson.
Gamboro.—J. W. Moot.
Glebe.—M. N. Stephens, Sen. M. N. Stephens, Jr.
Guelph.—James Kilgour, J. W. Kilgour, Annie Kilgour, D. H. Stewart, J. K. Hester, Jane Tolton.
Hamilton.—R. N. Wheeler.
Hanover.—Mrs. Wm Wright.
Hesson.—Sara McCloy.
Heppworth.—Peter Anderson and son.
Kilvick.—James Fleming, Jennie Fleming, John Fleming, Mrs. John Fleming, Mrs. C. Fleming, C. Fleming, Annie Fleming, Mary Fleming, Josie Fleming and many others.
Lobo.—Jas. Lediard, Mrs. Jas. Lediard, A. C. Gray, Mrs. McCloy.

- London.—Rev. W. H. Porter, H. Leonard, U.S. Consul.
Meaford.—L. F. Johnson, Annie Suter, Miss Jas.
Marquette.—S. Woolner.
Mimosa.—Thos. Tolton.
Nastagatoya.—Mrs. John McPhedran.
Orono.—Elder T. Garbutt.
Owen Sound.—The whole church and many citizens.
Ridgeway.—Mrs. M. Campbell.
Stayner.—Gilbert McArthur.
St. Thomas.—T. B. Knowles, John Campbell, Mrs. John Campbell.
Toronto.—J. R. Gaff, Mrs. J. R. Gaff, W. B. Malcolm, Mrs. W. B. Malcolm, C. C. Pomroy, Mrs. C. C. Pomroy, Tozo Ohno, J. M. Laws, D. Munro, Annie Leary, Miss Malcolm.
Walkerton.—E. Sheppard, Thos. Whitehead, Miss Whitehead, George Whitehead, James Tolton, Mrs. Jas. Tolton, Annie McNevin, Mary McNevin.
Wainfleet.—J. B. Lister.
Wainland.—Wm H. Swayze, Jr.
West Toronto Junction.—John Munro, J. D. Currie, Alex. McMillan.
Warton.—James Hunter, Mrs. J. Hunter, Henry Trout, Mrs. S. M. Brown, Mrs. J. Trout, Mrs. Tyson, Jas. Crawford, Mrs. Jas. Crawford, E. C. Jones, Mrs. B. C. Jones, Theresa Jones, Mrs. Selves, Mrs. Mason, E. Brown, Mrs. E. Brown, J. T. Trotter.
This list is not complete.

ANNUAL MEETING NOTES.

The great rain storm of Thursday, June 6th, was the means of preventing the Annual Meeting from convening for business on Friday at 2.30 p.m. as proposed; the railroad tracks being torn up in some places by the freshest and thus delaying traffic.

Bro. Robt. Moffett was on hand ready to preach at 8 o'clock Friday evening. We stated in our last number that those who would not be present that evening would miss a good sermon. And so it proved. In fact, all of Bro. Moffett's sermons were good. Perhaps he preaches poor sermons while under the depressing influences of Republican institutions, but up here in free Canada he has not yet given us any poor discourses.

"The universal opinion is that this was the best Annual Meeting ever held by our brethren in Ontario. We hope to hear the like said next year." This is what we said about the Annual Meeting held at St. Thomas last year, and we are pleased to say that our hope then expressed has been realized. We have heard many declare that this year's meeting is the best. And now we hope to hear the same said of next year's, which is to be held with the Cecil St. Church in Toronto.

The brethren and sisters in Owen Sound were well prepared to entertain the convention. It was evident that careful and skillful planning had been done. Everything seemed to move like "clock-work." If every one worthy of special mention were named, probably a list of the members of the Church would have to be given. Around the meeting house G. A. Fleming, Josiah Nolton, Arch. Trout, Amos Tovell, and W. B. Robb were assiduous in their services; they are a host in themselves, and blessed is the Church that has such workers.

Dinner and supper were served in the second story of the Northern Business College Building. This being a fine large hall was well adapted for the purpose; plenty of room for the tables and likewise to sit around and chat after justice had been done to the tables. As the sisters reigned supreme here, it is unnecessary to say that everything was "right." Wholesome food in great variety, attention prompt and cheerful, the person that wouldn't be satisfied ought to be excommunicated.—N.B., everybody was satisfied.

Lord's Day was a busy day. Bro. Moffett preached twice in the Church and once in the Town Hall, which latter meeting was held at 8.30 p.m., and was attended by about 800 people. A grand discourse on "What think ye of the Christ?" was delivered. Rev. W. H. Porter, of the Talbot St. Baptist Church, London, delivered an interesting sermon at 8.30 in the Church. The service of breaking of bread was a delightful season. Bro. E. Sheppard, and Bro. T. B. Knowles presided at the table. The collections on the Lord's Day amounted to \$71.28. Three persons made the good confession.

A very pleasant feature was the presence of Elder T. Garbutt, of Orono, President of the Conference of the Christian Connection, Rev. W. H. Porter, of the Talbot Street Baptist Church, London, and Tozo Ohno, our Japanese friend, whose articles on the religion of Japan have been enjoyed by the readers of THE EVANGELIST. These all addressed the Convention, their main themes being the desirability and possibility of Christian union. They were all very welcome, and we are sure that we voice the sentiment of all our brethren who were there when we say that we shall be glad to see them next year.

Bro. H. Z. Leonard, U.S. Consul, at London, was with us and took an active part in the discussion of different subjects. But that was not all; he subscribed \$100 to the Home Mission Fund for next year. He attended the public meeting of the O.C.W.B.M., and we understand made a liberal contribution to their funds.

About \$610 were subscribed for mission work during the Convention; some \$210 of this was paid. For the Evangelists' Guarantee Fund \$363 was subscribed; and without being solicited a brother at the station asked to have his name put down for \$100 for the Educational Endowment Fund. All the giving seemed to be cheerful giving. There was no disagreeable urging. Not much time was spent in taking subscriptions, merely enough to allow persons an opportunity of deciding how much they ought to give.

Bro. James Kilgour—or as many affectionately style him Father Kilgour—was there, somewhat feeble in body than we would like to see him, but with unimpaired intellectual powers. He was much interested in the question of union, and had a clear perception of the only basis on which it can Scripturally be attained.

Co-operation Notes.

RECEIPTS.
The following sums have been received since last report:—
Mrs. J. D. McCoig \$ 1 00
S. C., Toronto, (D. ave.) 2 25
C. S. Pomroy 5 00
P. L. Weeks 5 00
T. W. Klineck 10 00
Executors, late John Stewart 20 00
Subscriptions, Everton 12 75
Dr. McKinnon 15 00
S. S., Walkerton 7 95
A. Tolton 2 00
Mrs. Fox 50
Wm. Wilson 1 00
Mrs. S. M. Brown 1 00
Mrs. Jas. Trout 1 00
Mrs. A. M. Tyson 1 00
Miss T. Jones 1 00
Jas. Hunter 5 00
E. C. Jones 5 00
Arch. Thomson, Sr 10 00
J. D. Currie 1 00
Alex. McMillan 1 00
Church, Lobo 15 00
Jas. Lediard 5 00
Church, Owen Sound 5 00
Collection, by annual meeting, Owen Sound 24 78
Additional returns from May collections:—
Church, Mimosa \$ 3 30
" Toronto (D. ave.) 15 50
" Warton 4 75

The old Board of Managers was re-elected.
The first meeting of the Board will be held at Everton, July 1st. Persons having anything to bring before the Board should communicate with the corresponding secretary before that date.
Gro. Munro, Cor.-Sec.

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.—Spanish Maxim.
The great secret of success in life is to be ready when your opportunity comes.—Bacon's Field.
BILIOUSNESS AND ACID STOMACH.
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The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SUTHERLAND, Walkerton P. O., Bruce Co.

"The Natural Man."

In the second chapter of first Corinthians the Apostle Paul asserts that the natural man receives not the things of the spirit of God, that they are foolishness unto him, that he cannot know them because they are spiritually discerned.

Now, as these words are, by some, construed to mean that the natural or unconverted man cannot believe the Gospel until regenerated by the Holy Spirit we deem it an important matter to explain what accords to us the true meaning of these words.

In the ninth verse of this same chapter it appears what "things" are meant: "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him."

In the tenth verse it is asserted that these things are revealed by the Spirit of God; hence they are the "things of the Spirit," "for the Spirit searcheth all things, yea the deep things of God."

In the eleventh verse it is declared that no man knoweth the things of God but the Spirit of God.

In the twelfth verse we are told that the Apostle and others had received the Spirit which is of God that they might know the things that are freely given by God.

Does not all this make it perfectly clear that the "natural man" is the man with only his natural faculties, referred to in the ninth verse, by which he could neither by searching find out God nor discover the glorious things of the future life, and that the spiritual man is he who is aided by the Holy Spirit's inspiration to understand these things and to make them known to others who are not thus supernaturally endowed.

The concluding words of this chapter confirm this exegesis. He that is spiritual discerneth (marginally reading) all things, yet he himself is discerned by no man, for he who has known the mind of the Lord that he may instruct him (that is, instruct the spiritual man); for he has the mind of Christ, and in the knowledge and the declaration of spiritual things is superior to, and independent of, mere human teachers. E. S.

Children's Work.

Mrs. J. L. Leland, Supt., Poplar Hill, Ont.; to whom all communications for this department should be addressed.

The First Annual Report of the Children's Mission Band of Ontario.

In presenting this report it will be necessary to give as briefly as possible the history of the Children's work since it was just begun a year ago. I was afraid to take hold of such an undertaking, I must admit, and was very much disposed to think our sisters had for once made a mistake, and was also afraid that at the end of the year they might have come to the same conclusion. As soon as possible after the Annual Meeting of last year, and at Sister Brown's suggestion, I prepared a card of constitution and a circular letter, which I sent to her for approval, and which she undertook to have printed for me. The constitution was drawn up carefully to meet the needs of all the Children's Bands and is really a condensation of others which I was able to consult. A copy of both constitution and circular letter were afterwards sent to every Church in Ontario, and as I have reliable information and

help I do not think one church was missed. There were at that time five Children's Bands in existence, all of which have sent in reports with more or less regularity. There have been six new bands organized during the year, making ten in all; the last one to report, although not quite the last organized, is in the church at Wainfleet. They commenced their work last October, and have fifteen members in their band; their money has been raised by voluntary offerings amounting to \$2,200; they intended meeting on the last Sunday in every month, but have been hindered by bad roads. This will be found to be a fruitful source of difficulty and hindrance in all our country churches, the children are widely scattered, the roads and weather will often prove an insurmountable barrier to anything like regular meeting, and unless their minds are kept on the alert all the time they lose interest in the work. The band in Everton is the youngest; it was organized on the 22nd of March, and has a membership of 87, who pay 2c. per month, which has amounted to \$2. They have the beautiful name of "Workers for the Master"—may they daily learn to live worthy of such a name. They would like to assist in supporting a native teacher.

The Walkerton Band of "Willing Workers" seem to be proving their title to their name. This band has been in existence for some three years, but were reorganized under their present name since the last Annual Meeting. They have a large increase of members of late, and now number 21; from their fees of 2c. per month and the proceeds of a parlor concert, they were able to forward the sum of \$15. Any one who has undertaken such a thing as leading a band of children through a public meeting will be able to appreciate Sister Whitehead's exertion, the rest will not know much about it. This band are in favor of helping our Home Missions.

The Wainfleet Band of "Cheerful Givers" was also in existence for some two years before they were reorganized under their present name. They have raised \$6.08, \$5 of which I have received. This has been a studious band, for they have taken as studies The Indians of America, David Livingstone, Japan, China, Montana and India; they intend to take the subjects given in the "Little Builders." They were nearly unanimous in wishing their money given for the support of children. They find it difficult to keep the children interested enough to secure their regular attendance.

The Ridgetown Band of "Cheerful Givers" were organized at first in September, 1888, for the purpose of helping some of our home churches, who were in debt for their buildings. They raised during that following year the sum of \$12.50; their fees amounted to \$5.10; they made a quilt, for which they received \$3.25, and \$1.85 from friends. Out of this sum they sent \$10 to Collingwood to help pay off the debt on the church there. They were organized under their present name last year, and since June, 1889, have succeeded in raising \$25; there are 42 names on their roll. They have given two entertainments, and kept a "Mito Box," which is a very good thing. They would like help to build a Mission House. The Ridgetown band have raised the most money during the year and must have worked very hard, and great credit is due to those who have taken the lead in the year's work, as well as to the children.

The St. Thomas "Cheerful Givers" were organized 1889, and since then have raised \$26, \$10 of which I received through Sister Knowles; \$10 was sent to help the Bilaspur Hospital. They pay 5c. per month, and have a sub-band of babies called "Little Pearls." They tried "The Talents," and made \$8 out of 75c. They have two public meetings during the year, and an Ice Cream and Strawberry Social in connection with Ladies' Aid Society.

The Toronto "Willing Workers" were organized under the direction of Bro. Gaff in January, 1889. They have forty-eight names on the roll, and have an average meeting of eighteen. They meet on the first Monday of every month, and have only recently adopted the constitution used by the Children's Bands. Since January the interest has been increasing, and we may look for rapid growth in the work there, and perhaps in a year's time may be the banner band of the Pro-

vince. They have raised for the general fund \$1.00.

The Guelph "Buds of Promise" were organized in Oct., 1889. They started with a membership of twenty-one and pay 2c. per month, and meet on the first and third Fridays in the month. They have raised \$5 since organizing, and would like either to help in some of our home missions, say Minnedosa, or to adopt some children in our Foreign Mission Field.

The Kilsyth Band do not appear to have chosen any name or to have any choice as to what they would like done with their money. Their meetings have not been very regular during the winter but still it is hopeful, that the band really exists, and I quite expect that some of our dear Kilsyth sisters will go home from the meeting so helped and enthused that the future of this band will be a success. They have raised \$1.91.

The Inigo Band of "Cheerful Givers," was organized June 22, 1889; commenced with twenty members. They have a board of five young ladies, members of the church, beside the usual officers. They meet the first and third Saturdays of the month, and pay a fee of 2c. per month. They have as yet only taken up the study of China. They pieced blocks for a quilt during the Christmas Holidays, which was quilted by the managers and friends. They have since bought it of the band for \$3, which added \$1.53 to the funds after all the material for making was paid for. We have had two public meetings, taking the Concert exercises of "Open Doors," and "Saviour Victorious," with a collection after each. Altogether they have raised \$20 since organizing.

The Erin Children's Band of "Helping Hands" was organized on May 31st, with sixteen members. They have chosen the motto "Carrying Blessings to the Needy." May they be enabled to act worthily of it.

The total number of children in the ten bands are, as far as I can tell, about two hundred and sixty. The total amount of money raised during the year is \$90. Four bands are in favor of adopting as many mission children as we can in our Foreign Fields. One would like to help pay a native teacher, one would like to help build a Mission House, and one would like the money spent on Home Missions. The other three did not express any wish in the matter. If there is anything omitted or incorrect in this report I will gladly put it right if it is pointed out to me. J. E. LEDIARD.

DEAR CHILDREN,—I am sure you will all be looking forward to know what is to be done with your money. You will be rejoiced to see how much you have raised, and I hope you will all be satisfied with what the sisters have thought it best to do with it. It was decided to adopt one child in China, if I find that they are in a position to take one into the Mission there, for which we will pay \$30. We will send \$20 towards the Bilaspur Hospital, and other \$20 towards paying a Native Teacher in one of our mission fields, and send \$20 to Minnedosa. I am sure you will all take pleasure in thinking that some poor child will be cared for, and as soon as possible I will let you know its name and history, and you must remember that it has to be provided for until it is in a position to provide for itself. Let your success this year inspire you with greater zeal and earnestness than ever. The sisters at the Convention were delighted with what you have done. J. E. L.

Our hasty actions disclose our habitual feelings as nothing else does.

A house is no home unless it contains food for the mind as well as the body.—Margaret Fuller.

There cannot be a greater rudeness than to interrupt another in the current of his discourse.—Locke.

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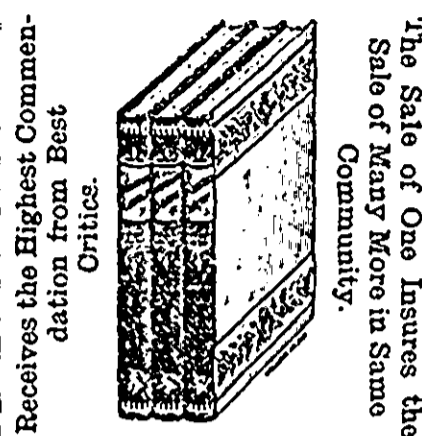
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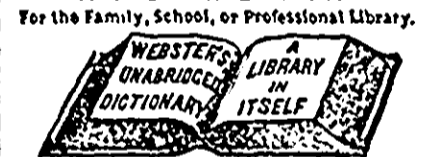
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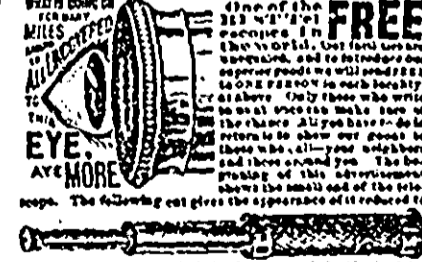
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Woman's Work.

Address of Welcome.

My DEAR FRIENDS AND SISTERS IN CHRIST.—In rising to tender you a welcome, I cannot but wish I had more experience in this kind of work.

We hope the organized effort of these Auxiliary Bands, which have made, I think, a fair beginning, may be abundantly blessed in aiding the spread of the Gospel.

Our Band, though few in number and weak financially, meet with commendable regularity and enjoy the meetings which are both pleasant and profitable.

There are, I am sorry to say, some sisters in this church who disapprove of women organizing in this way—seem to look upon it as an innovation, a new fashion,—but there is an old prophecy, which you will find in the sixty eighth Psalm (R. V.), to this effect, "The Lord gave the Word, the women who published it were a great host, and she who tarried at home divided the spoil."

This is often quoted as referring to the Temperance movement, but it appears to be applicable more pointedly to missions. However, the Word of the Lord is sufficiently comprehensive to include woman's work as a whole.

This writer, who is now out of date upon the subject, seemed to think the women were stepping out of their proper sphere and might become unmanageable. This dread is an old one and may have had its origin in Shushan the Palace.

I must venture to hope that our sisters who have held aloof will be convinced of our meetings close that it is their duty to join us in this most important work of the Lord.

Before concluding, I wish to thank the Board for the very generous subscription which they sent towards the building of our new church, which assistance I can assure you was appreciated by every member of the congregation.

Permit me to add, that though we may take different views upon some of the subjects submitted for our consideration at this Convention, in discussing them let us hope that all may be done in a spirit of forbearance and love, so that at the close we may each respond to the beautiful sentiment, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Mrs. T. C. STEPHENS, Pres. Owen Sound Band.

Annual Report of the Ontario Christian Woman's Board of Missions.

DEAR SISTERS.—Time passes. It does seem only a very little while since we met in St. Thomas, but the milestone marks off another year. The summer has come, the sunshine is warm and invigorating, the verdure of spring is inviting, the flowers are bright and sweet, but better than all else is the grand army of soldiers

gathered together here to do homage to our exalted King. There is something implanted in the human breast that loves association, and when we meet with those of kindred sympathies, and whose bosoms grow with the love of Christ, we are assured that it is a foretaste of the good things God has in store for us, in the heavenly courts above.

The work in the North-West was begun under the direction of Bros. Darroch and Finch. Minnedosa was selected for the field and Bro. Lemon for the laborer, at a salary of \$500, they agreeing to pay \$200 and we to pay \$350, to be applied thus: \$300 on salary and \$50 for incidentals.

The sum of \$116 that lay in the hands of the Co-operation, which was collected some years ago for the work in the North-West, was handed over to our treasurer for the work in Minnedosa, leaving \$294 of our present year's money to be paid, which has been duly fulfilled. They rented a hall at a cost of \$1.75 per service. Their attendance was about thirty two. Their midweek meetings were held from house to house to save expenses.

They desire us to send them a man at once, and have decided to give the same amount on salary as last year, (providing the Ontario brethren and sisters do as well as they expect toward their building). Hamilton.—The work is moving on. They expect to have their house finished in two months. Their lot is paid for, and have \$1,400 in the bank to go toward paying for their house, beside \$200 in pledges. The house will cost about \$2,100; our pledge of \$100 has been paid. Their next consideration will be to enlarge their congregation, and to this end they will ask our assistance to procure an able speaker for one year. They have over \$800 pledged towards a preacher's salary and expect to be able to get more.

Owen Sound was also helped. Our little \$150 helped in this magnificent building that has been so tastefully arranged for the services of God's house.

Guelf.—I am sorry to say we have not been able to fulfil our pledge with them, but hope to do so in the near future. Have paid \$25; a balance of \$75 yet unpaid.

Wainfleet has paid their pledge of \$20 with a balance in their treasury. Walkerton keeps up the interest fully, having their twelve regular meetings under some disadvantages. Twenty-three members have forwarded \$25 to treasurer.

Warton.—Present number not so large as last year on account of removals not more than ten or twelve; yet the decrease in numbers did not lessen their contribution but increased it; I think those sisters have excelled themselves: having remitted \$20. Here is a problem I would like some one to solve, how can twelve sisters give as much or nearly so as eighteen, twenty or even thirty can?

Owen Sound has reported fully, I find they have taken up questions of vital importance, such as "Union of work with our American sisters," "Ways and means of doing good at home," "The North-West as a mission field." After all these subjects have been discussed among the sisters of Owen Sound, it seems rather selfish to keep their decision to themselves.

The Editor of the CANADIAN EVANGELIST has kindly given space, and the sisters everywhere are calling for help in this direction. They have paid their pledge with an additional \$5.

Lobo is still holding forth. This year again one of our faithful has been called up higher. Her voice is hushed and we hear her no more, but we feel it an incentive to live nearer the

throne. A few new names have been added to the roll, and we work on. At our last meeting we adopted the motto "For His sake." We usually follow the program given in Tidings.

flourishing condition; \$15 has been raised, \$30 has been sent to our treasurer, the remaining \$15 will be applied on the Minnedosa building fund. Their minister, J. A. Brennstuhl, gave a lecture. Subject, "Johnstown disaster," from which they realized a goodly sum. After all expenses were paid, \$7 was added to their fund.

St. Thomas.—The sisters there have fulfilled their pledge, and have a surplus, besides sending \$5 for the Minnedosa house. They hold an Anniversary service which usually goes off well.

Rodney organized Dec. 3, 1889, with seven members; three more have united. They raised and remitted \$7, will pledge \$12 for next year.

West Lorne is enjoying the work, have raised during the year \$21, remitted to treasurer \$15 which was their pledge. The balance they reserve to help get an evangelist to hold a meeting. This and Lobo are the only Auxiliaries that report using our envelopes. Their special collection amounted to \$5. They will pledge \$15 for next year.

Toronto.—As theirs is considerably the largest pledge, and having fulfilled it, we ought to have the benefit of their experience. I do not like to think that the Toronto people are so much richer in pocket, than the rest of us, but they are richer in activity.

They set out to raise \$60 last year, and have succeeded, I will give you in their own words their plan of work: (1) We aim to keep our own hearts warm (which is all important) by reading missionary news, making note of the advancement of the cause and telling one another; (2) Striving to let our practice go beyond our theory by giving as liberally to the cause of our missions as lies in our power, remembering that no one can by any possible sophistry lessen the fact that the command "Go ye—and preach the Gospel" is an imperative command; (3) Soliciting aid from those with whom we may come in contact, even though they may not be members of the Auxiliary; (4) To make our monthly meetings interesting with Bible readings, clippings from missionary papers, poetry, song and prayer.

Downmanville has fallen into line this year, Feb. 4, they organized with ten members but have added six in the three months. If they keep that up they will have the whole church interested in a short time. They follow the program given in the Missionary Tidings, which is taken by nearly all the members, (they are missionary). Reported their contribution as being \$8.75.

Wentworth is faithful to their pledge of \$25. They would have made use of their envelopes, if they had had regular services. (I believe I should have used them without.) This Auxiliary suffered a severe loss by the death of their president.

Collingwood.—The work is going on as usual and all seem happy. Their pledge of \$15 has been carried out with some addition to their membership.

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throne. A few new names have been added to the roll, and we work on. At our last meeting we adopted the motto "For His sake." We usually follow the program given in Tidings. The work in the North-West was talked over, children's work was also looked at from different stand points, and essays written on the same. In all we feel we are blessed by Auxiliary meetings. It awakens in us thought of our Blessed Master, and rekindles our love for the work we adore. Our special collection the first Lord's Day in the New Year, amounted to \$10; also cleaned church-house for which we received \$6, and our regular fees \$21; making a total of \$36.

Aurora has reported the work done. They organized Jan. 14, 1889; nearly all the sisters of the church were present (that's saying a good deal). They commenced with a membership of eleven, which increased to twenty. Loss by removals four. The first quarter's contribution which was \$10 was sent to Bro. Crewson; second quarter's \$12 was devoted to work at home; third quarter's \$12 was sent to Miss Graybill, Bilaspur, India. The last quarter's \$11 was spent at home.

Kilsyth organized with five members; had four meetings. Their contribution was \$9.85.

Acton.—A little over a year ago, they organized with thirteen members. Since then one withdrew, and three were laid away to await the morning of the resurrection. They promised \$10 for the work last year, but are giving \$12.

Selkirk organized in September with a membership of fifteen, and are doing efficient work; paid treasurer \$9.60.

Galt.—This little church, which has faith enough to believe that they will exist, and battle alone till such time as they will get help, have organized an Auxiliary to the O. C. W. B. M. Have only five sisters in the church; have remitted \$7.80 to treasurer. This is enough to put some of us to shame.

Ridgetown is renewing their strength, as many of their present membership (19) have joined this year, average attendance being eight. They have remitted on pledge for 1888, \$2.35, and fulfilled their pledge of \$25 for this year, in all \$27.35, and will pledge \$25 for the coming year.

Guelf had a membership of thirty, removals five; had their twelve regular meetings during the year; fulfilled their pledge of \$30. They use the program from Missionary Tidings, and find it a great blessing.

Three sisters in Vaughan contributed \$5 to our fund. We welcome all such hearty contributions. They have also organized an Auxiliary in West Toronto Junction, from whom we may expect to hear good things next year.

We have twenty-three Auxiliaries. There is a membership of about four hundred.

The Auxiliaries have sent in their annual reports promptly with a few exceptions and always with a cheering word, yet some have neglected to report quarterly, which makes it impossible for the secretary and treasurer to keep accounts. However, we will hope all will fall into line next year. You remember that old adage "order is heaven's first law." While the work in our chosen fields has prospered beyond all expectation, some of them will need our continued help. The needs of Minnedosa seem imperative, and, while we hope to sustain this place, we should be able to reach beyond. The hallowed memories which so delicately and tenderly bind us to the work of the past, and aspirations which inspire us for the future, and every joy and gladness that comes to us in our commingling together should prompt us to strive to have others share the same great boom.

Every one of us can do something for the Master, and if it is done in the right spirit, it will be accepted. It is not so much what we do as how we do it. Let us—

Build up heroic lives, and all be like a shrothen sabre, ready to flash out at God's call, O chivalry of labor.

Mrs. McClure Cor. Secy.

Always learn to think and ask for yourself. Learn to say No, it will be of more service to you than to be able to read Latin.—Johnson.

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