

"Now, the God of peace, that brought 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 forever and ever. Amen."

HUGH BLACK, *President*,
Rockwood, Ont.

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Hamilton, Ont.

August 29th, 1892.

On Saturday at 7.30 o'clock p.m. Bro. H. Minnick of Lubec, Maine, conducted an inspiring devotional meeting; and then came one of the attractions of the gathering. Sister Mary Graybiel was brought here by the Women's Foreign Missionary Society in order that she might increase the interest of our churches in the work among the heathen. She has spent many years among the benighted tribes of India and her soul is full in their behalf. Touchingly she told us of their degraded condition, of her longing to go among them, and of the success of missionary efforts. With her "Go unto all the world," meant what it said, and she declared that she would rather be like Sister Sue Robertson, who so lately gave up her life for the perishing world and now lies buried in a heathen land, than like those thousands who are living in affluence but indifference. Her address was well received.

The next on the programme was an address on Home Missions by Bro. Hardin. He claimed that we should be the most earnest of missionary people, to increase our resources for carrying on the work, to show that we really believe that the Gospel is the power of God unto salvation, to be in harmony with our plea for the union of God's people, and to be in line with the position of the Fathers.

On Sunday morning at 7 o'clock one of the best meetings of the convention was held. It was delightful. The number who came out at that early hour was large, the spirit of the meeting was all that could be desired, and its influence was a benediction throughout the day. Bro. Stevens has few superiors in conducting devotional meetings.

At 11 a. m. the main audience room was packed with those who once more were to have the opportunity of hearing Bro. Capp, who for so long preached in the St. John church, and whose fame is in all the churches. His subject was "Growth," and he chose for his text Heb. vi. 1, 3. Having stated that we should be well founded in first principles he emphasized the fact that we should grow; that the child must not remain a child but develop into a man. In the natural world the essential conditions are, air, water, food, and exercise. For Christian growth the indispensable requirements are reading, thinking, working, and praying. Bro. Capp looked very much at home in his old pulpit and the assembled brethren were glad to hear him.

After the singing of a hymn the brethren and sisters were drawn nearer to each other and nearer to Christ in the observance of the communion service. Bro. O. B. Emery presided, and in a simple, touching and impressive manner directed our eyes back to Calvary and forward to the time when Christ shall come again. It was a delightful service.

In the afternoon the Sunday-school assembled to listen to an address by Bro. Hardin. He spoke from Prov. xxx. 25, 28, and proved that he can be as instructive and interesting to the children as he is to their seniors. At the close of his remarks Sister Graybiel spoke to the school. She showed an idol that is highly revered in India, and told the story of a boy of eleven who was so anxious to be under her instruction that conscience compelled her to take him. He soon became a Christian and is much attached to his "Mamma." She read to the children an entertaining letter which he had lately sent to her.

At 3 p. m. the delegates had the opportunity of listening to a magnificent sermon by Bro. Minnick. It was carefully thought out, logically arranged, and spoken with great power and earnestness. When we heard him it was not hard to understand the reason for the successful work he is doing at Lubec. His texts were found in Jno. viii. 25, and Matt. xxvii. 22. Having showed the pre-eminence of Christ and His inapproachable greatness, as suggested by the first passage, he used the second to bring personally to his hearers, the disposition they should make of him.

At the close of this service the sisters repaired to the vestry to listen to an account of Sister Graybiel's personal experience among the heathen. But as, fortunately or unfortunately, the scribe is not a sister he cannot report what was said or done during the meeting. He may say, however, that the sisters all seemed pleased with their special gathering.

Coburg Street Church was never crowded before as it was on Sunday evening. Every seat was taken, chairs were placed on the speaker's platform, and settees were put in the remaining available space, and still all could not be seated. It was an audience worthy of a grand sermon—and the sermon was all that could be desired. Bro. Hardin took for his text I. Tim. 3: 15, "The Church of the Living God, the pillar and ground of the truth;" and he proceeded to give the early history of the Current Reformation, and its aims and objects. He said that early in this century two scholarly and eminent Presbyterian preachers came to this country—Thos. Campbell and his son Alexander. They were dissatisfied with the religious state of affairs in Ireland, and found much the same existing here. Were convinced that something was wrong and decided to investigate and see how things were at the beginning. They found that the church was one, and at once asked themselves, "Can we not reproduce the one ancient church?" They looked for the common apostolic ground. It must be scriptural, according to truth, so that no one's conscience shall be sacrificed. Their maxim was "Where the scriptures speak we will speak, and where the scriptures are silent we will be silent." They sought for the scriptural name and found that the body was called the Church of Christ and the members were spoken of as disciples of Christ or Christians. They looked for proofs of sprinkling being Christian baptism, but could find none. They found, too, that only believers were immersed. So they worked. Soon others took up their thoughts, and so the movement spread. It was not the intention of these good men to make another denomination; but to induce all to stand on the common scriptural ground and work together. The denominations would not let them work within them, and so they were forced to take a separate stand; yet they have always condemned sects and sect spirit, and tried to so leaven the religious world so that all will yet be united in Christ as they were at the beginning.

All great movements had a special purpose. Luther aimed to free the human conscience and give back to man the right to approach God for himself. Wesley endeavored to show the importance of holiness—a protest against a formal hollow church life. Our mission is from God. He has given us a work that none other is doing or has attempted to do. It is, first, to hold up the true creed of the church. Our existence is a protest against human creeds. It is for us to show to the world that the essential thing for the church is not speculation but belief in Christ. The apostles did not ask about opinions and isms; about predestination, or depravity or heredity. The great question was "Do you believe that Jesus is the Christ?" Our creed is not some peculiar doctrine or theology: it is Christ. And when Jesus was accepted as the Christ, obedience followed.

In the second place we are to show the true ground of Christian unity. We must have unity, and union will follow. We find the true principles in Eph. iv: 3-6. There is one body, and only one. Christ is not divided. It is animated by one spirit. There is but one Saviour, and one personal faith in Him. There are not three forms of baptism—and all admit that immersion is valid. There is only one God. It may be a long time before union comes, but all who respect God and His will will yet be one. We can hasten the time.

Our mission in the next place is to show the authority of the Word of God. It must be placed above all, as dominating the conscience. To this we strenuously hold, and the world must come to it. They are drifting around now, and many are lost. The Bible gives the scriptural steps in conversion. Read Acts of the Apostles and you will find them.

Another duty that is ours is to show the simplicity of worship. There was no formalism in the apostolic church, and there should be none now. Many things have been introduced into modern churches, and the worship has lost much of its early beauty. We must hold it up as it was that the world may admire, and if possible be brought back to it.

Bro. Hardin closed with the prayer that all might be worthy to work for Christ, and the exhortation that each might be found faithful, so that at last God shall reach down and take them to Himself, to be with Him for ever and ever.

At the close of this service Bro. John Munro of Toronto led a devotional meeting, which brought to a fitting close the public worship of the Lord's day.

On Monday morning at nine o'clock Bro. J. A. Gates again called us into the Father's presence for an hour's communion, and towards its close a brave young man stood up to confess his faith in Jesus as the Christ.

After some matters of business, which have been already referred to, were arranged; Bro. Hardin addressed the convention, basing his remarks on Ez. xlvi: 1:12. He regarded the passage as a parable, and aimed to bring out the practical lessons in it for our encouragement in Home Mission work. He said that the coming of the waters from the temple and altar shows that the power that is to bring a dead world into life must come from the dwelling place of God. And so the gospel is the power of God. As the river was small at the beginning, so that after it had flowed one thousand paces it was only up to the ankles. Still it flowed on, getting wider and deeper until it could not be passed over. So it is in the kingdom of God. There is first the blade, then the ear, and then the full grown corn. It is first a mustard seed, and then a large tree. A little stone is cut out of the mountain, but in time it grows till it fills the whole earth. Though the beginning may be small let us look on towards the end. The river flowed into the Dead Sea where there was no life, and soon it teemed with living creatures. And so the gospel has flowed into this world, and wherever it has reached life and immortality have been brought to light. The fishermen were busily engaged and they were rewarded. They were not at one or two special places, but were from En-gedi to En-eglaim, or from one end of the sea to the other. So we in the prosecution of our work should try and reach out in our endeavors to save souls, and we may do so confidently, knowing that God will give the increase. We should go believingly, and try in every proper way to rescue those who are in deadly waters.

Following the address, time was given for questions. We give a few and the answers:

Would you use any policy in trying to save souls? Yes, hide the end of the hook—in other words, don't be rough and offensive in the presentation of the gospel.