

tion We are in danger of making the impression on the minds of those who hear that a correct statement of doctrinal belief *must* be received on pain of eternal damnation. Let us guard well this point. I do not fully agree with the brother who has just spoken. He almost said that the Bible is the creed of the church. But the church existed before the New Testament. Jesus founded his church not on a book; not on a proposition, or a series of propositions but on Himself "Other foundation can no man lay than that is laid which is Christ Jesus." If I must express myself candidly, in this presence, on the subject under discussion, I would say, *not* that there is a present necessity for a restatement of Christian beliefs, but for breaking up and throwing overboard of all human statements of faith; and going back beyond Oxford, beyond Westminster, beyond Geneva, beyond Rome; going back beyond all these places, where human creeds have originated, take our position amid the hills of Galilee at the feet of Jesus and learn from Him what to believe and how best to express our faith. Let us be satisfied with the creed of the church of Christ as Jesus himself authorized it.

"Is it not true, after all, dear brethren, that what we are accustomed to call our creed or our confession of faith, is only our opinion and our confession of opinion? Is this not true? Opinion rather than faith is set forth in the so called articles of religion, creeds and confessions of faith.

"I do not speak extravagantly when I say a man may believe every statement in the New Testament concerning Jesus and live and die in an unsaved state. Not faith in things said about Jesus, but *faith in Him* brings deliverance to the soul. A person may believe the New Testament facts concerning our Lord simply as so many historic statements; or he may unite them into a system and believe the system and be utterly destitute of the faith which brings the soul into fellowship with God. It is the surrender of the heart and life to Jesus which puts the lost sinner in such a relation to the Christ that the Son of God becomes the Saviour. Why not be satisfied with that?

"If I am asked to make a statement, for information, of my understanding of this or that or the other point, in the gospel, or our holy religion, I have no objections to doing so; but I do solemnly and earnestly protest against making such a statement a condition of admission into the church or in any way a bond of union or a term of communion.

"Whoever believes with his whole heart that Jesus is the Son of God and the Saviour of sinners; whoever accepts Jesus as his personal Saviour and desires to enter on the Christian life ought, without delay, on this confession, and on this alone, to be baptized and received into the fellowship of the church."

G. M.

JUNE MEETING NOTES.

The June Meeting came and is gone, and our expectations have been more than realized.

The interest of the Churches in the Common Cause was manifest by the numerous delegates and visitors present from all quarters of the Province. It was said by the older brethren that there was never such a large and enthusiastic convention of church representatives in Ontario.

The watch-word of the meeting was *Unity*, and when the sentiment took practical form in the way of better organization it was heartily applauded by all present. The brethren seem heart-sick of the result of the spasmodic efforts of the past, and are intent upon doing more in the future, for which every loyal follower of Christ should thank God and take courage.

This meeting has done more to emphasize the true inwardness of our plea for Christian union than all the sermons, great and small, preached upon the subject during the last decade. It is high time we began to touch the practical side of this great question.

Bro. Cobb's preaching is of a high order, yet exceedingly practical. He fails not to declare the whole Counsel of God, and succeeds not only in awakening sinners, but stirs up also the members to a realization of their responsibility. He makes no effort to appear learned, yet his discourses indicate the highest culture, and a mind well stored with useful lore. We congratulate ourselves in being so fortunate in our choice.

It is estimated that about 500 disciples sat down to the table of the Lord. Elder Sheppard presided, and his appropriate remarks upon the Ordinance, and fitting allusion to our recently departed Bro. Black, touched the hearts of all and made us feel that it is pleasant to "wait upon the Lord."

Bro. Cobb's great reputation led the people to expect much. They heard it and more. It is the impression of all that there is Corn on that Cobb.

The following are some of the visitors present: Mrs. Sinclair and John Munro from Kent; Mrs. Platt and Mrs. McDonald from West Lake; P. I. Weeks and Chas. Conger from Picton; D. A. Sinclair, Mrs. Culp, Miss Reid and Mr. and Mrs. Pomeroy from Toronto; Mrs. Geo. Hamilton from Walkerton; David Kilgour and wife, Mr. and Miss Bryans, and Miss McCloy from Arthur; Arch. Anderson and wife from Wawona; Mrs. and Miss Riach, and Mrs. Anderson from Hamilton, and scores of others whose names cannot be mentioned for lack of space.

The following is a list of the Churches represented at the meeting:

Churches.	Delegates.
Acton	Gabriel Wells.
Aurora	J. P. Wells and Jno. Ross.
Cape Rich	H. T. Law.
Cobourg	Dr. Wood.
Collingwood	M. Stephens.
Clinton	Jno. Butchart.
Erin Village	Henry Smith.
Erin Centre	J. Thompson and H. McMillan.
Guelph	Jas. Kilgour.
Garafraxa	Samuel Woolner.
Glencairn	M. Stephens.
Hamilton	Alex. Anderson and R. Wheeler.
Kilsyth	J. A. Fleming.
Lobo	Jno. McKellar.
Luther	Geo. Tough.
Meaford	H. T. Law.
Mimosa	D. Stewart, Thos. Tolton and A. McDougall.
Mount Carmel	J. H. Mundy.
Owen Sound	A. H. Finch.
Oshawa	Dr. McGill, Jno. Henry and Albert Henry.
Pickering	Wm. Forrester.
Priceville	H. King.
Rodney	Jno. McKellar.
Ridgetown	Jas. Lediard.
Selkirk	E. E. Phillips.
Sherwood	Dr. Fry.
Toronto	Geo. J. Barclay.
Welland	Silas Moot.
Walkerton	Jno. S. Tolton.
Stuartford	Geo. McLagan.

Nearly every preacher in the Province was present at the meeting, and the few who were not there would have been, no doubt, had circumstances been favorable.

It will now be in order for some one to estimate the probable cost incurred in travel to and from the meeting; such critics know nothing whatever of the "Communion of Saints," and probably never thought of what the wise man meant when he said "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

The Presbyterians very kindly granted us the use of their meeting-house, and services were conducted in the morning by Bro. Martz, in the afternoon by Eld. Sheppard, and in the evening by Eld. Anderson. By the use of the two houses almost all who came heard the preaching of the gospel.

On Lord's Day brethren G. A. Smith and R. McDonnell, of Galt, were present.

One pleasant feature of the meeting was that the visitors seemed loath to leave, and many of them remained through the entire week.

Whatever the disadvantages of the "Big Meeting" may have been, they were all lost sight of in the flow of kindly feeling which warmed every heart, and disposed all to say "It is good for us to be here."

May the blessing of our God be upon us during the coming year, and make us "fruitful in every good work."

T. L. F.

NOTES.

All who are interested in the EVANGELIST will confer a favor on us and on others, too, by asking their friends and neighbors to subscribe for the paper.

The success of the EVANGELIST depends largely upon your activity in the matter. We are willing to do what we can in making it serviceable to the Ontario churches, and expect all to whom it is sent to send us fifty cents at once and to feel free to act as agents in soliciting subscriptions.

We will not continue to send the paper to a y who do not indicate their desire to take it.

Some have ordered two copies, one for themselves and one for some friend. How many will send us a dollar and do likewise? This is one way to elicit the attention of one whom you especially desire to see in the Kingdom of Christ.

CHURCH NEWS.

Bro. J. H. Mundy informs us that he is open for engagement in the general field. He goes soon to Omagh to hold a meeting. His address is Box 206, Port Hope. Bro. Cobb will spend Lord's Day 20th inst. with the church in Erin Village.

The congregations in that part of Muskoka where Bro. Crewson has been laboring intend to have a general meeting July 9th, 10th and 11th, in Ridout, when steps will be taken to form a local co-operation, to assist in carrying on the work among themselves. That exhibits the right spirit, and we doubt not will encourage the brethren throughout Ontario still further to support the work in that field.

Elder Sheppard went from the June meeting to preach over the next Lord's Day at Walkerton.

Lord's day, June 13th was June-meeting in Aldborough.

Bro. Moot is laboring on faithfully at Welland. It has been ascertained that he is the missionary society and missionary in that field. He should be sustained. Bro. Martz was telegraphed for to go to Mosa on the 13th inst.

We have been informed that the following churches desire preachers: Ridgetown, Dorchester and Beamsville.

Bro. Cobb has remained with us in Everton up to the present, preaching every evening to large audiences, and will continue for some time yet. Sixteen in all have been added by primitive obedience, two of whom were baptized the week previous to the meeting. The Lord is greatly blessing us in this field.

With three changes I arrived at Alvinston before dark on Friday evening. Bro. Arch. Sinclair came over on Saturday, preached on Lord's day morning, and I in the evening. One confession and baptism following evening discourse. I continue during the week, then off to Selkirk on Saturday. The interest and attendance both good. I may possibly return here next week.

C. W. MARTZ.

We have just heard from Bro. R. W. Stevenson. He likes his new home in Mankato, Minn. Four have been added to the church there already through his labors. We were sorry to see Bro. S. go away from Ontario, but we rejoice none the less in his success elsewhere. "The field is the world."

Stratford, May 30th, 1886.

Our audiences to-day, when Bro. Sheppard was with us, were the largest we have had for a long time, almost all our seating accommodation being utilized. Some features of the meeting were very encouraging, and convince us that good prospects for Stratford are not in the list of improbabilities. It is needless for me to say that the preaching was good, Bro. Sheppard's reputation being so widespread. We are very sorry that he cannot remain with us for some time. The church needs work of just such a nature as Bro. S. would do, but we are not able to pay for it. We have the will but not the ability, and the church is suffering the results of being comparatively at a stand-still. We would like to see more and more decided advancement, and hope that the requisite forces may soon appear.

Bro. Samuel Smith and Son broke bread with us last Lord's Day, and Bro. S. communicated to the brethren some refreshing and invigorating thoughts. We were glad to become acquainted with him, because it is one more step toward bringing some of our isolated brethren into more active sympathy with us.

I had a letter from Dr. Macklin last week, in which he spoke very cheerfully of the work in China, and states that he has baptized ten up to date, April 14th, and expected some more to come out soon. He says he is making fair progress with the language, and of course he cannot do very much until he has mastered that.

EDGAR MACKLIN.

TORONTO.

DEAR "EVANGELIST":— Kindly allow me space in your columns to acknowledge the goodness of our friends in assisting us in our work at this point. Since my report in the last issue of the "WORKER," we have received the following sums to aid us in paying for the furnishings of our church building:

Sister Anderson, Hamilton	\$10 00
" Wood, Pickering	1 00
Bro. Jno. Tripp, Pickering	5 00
" D. L. Barclay, "	5 00
" Geo. Leng, "	5 00
" Thos. Tripp, "	3 00
" Geo. Munro, Guelph	5 00
" H. T. Law, McLeod (addt)	3 00
" D. Robinson, Everton	2 00
" D. Stewart, "	2 00

Total \$41 00

We thank these friends very much for their aid and good wishes, and shall be glad if others will do likewise. We have expected help from others not yet heard from, and trust they will not forget us. With best wishes for the success of the "EVANGELIST," I am yours, sincerely and fraternally,

Geo. J. BARCLAY.

NOTICE

TO THE CHURCHES OF CHRIST IN ONTARIO.

For the convenience of those interested, it has been decided to hold the first meeting of the Board of Co-operation at Everton, on Thursday, July 1st, at 10.30 a.m. Suggestions about the best way of carrying on this Missionary Work are invited from all brethren interested in the work. Address the undersigned, so that it will be on hand by the 30th of June. Brethren, let us aid each other in advancing the Cause of Christ.

If you have not completed your subscription list to the co-operation, please report what you have done, so that those brethren to whom you have intrusted the management of the work may be the better able to secure laborers, and decide upon the best fields in which to operate.

The success or failure of the work depends largely upon your co-operation. Let us be prompt and embrace this golden opportunity.

J. W. KILGOUR, Secretary.

LOST.

ROCHESTER, PA., June 12th, 1886.

Lost—"Charlie," son of Rev. M. D. Left home April 26th, 1886, and has not been heard of since.

DESCRIPTION:—Age, 16 years; Height, five feet four inches; Weight, 105 to 110 pounds; Build, slight, delicate but active; Hair, brown-black; Eyes, dark brown-grey; Complexion, fair, with indistinct moles on face and neck; left small finger crooked at first joint; left eye-tooth very prominent; well educated, but easily embarrassed; good, natural artist, and by profession a Printer.

Any reliable word concerning or the return of the Youth, will greatly relieve a distressed family, and will be suitably rewarded.

ADDRESS—Postmaster, or C. Masten, Secretary 229 E. & A. St., or J. R. Cook, Secretary 786 I. O. F., at Rochester, Pa., or Robt. Mōnt, 7:5 Logan Avenue, Cleveland, Ohio. Canada papers please copy.

THE STORY OF A HYMN.

Asleep in Jesus, blessed sleep.—Mack v.

This hymn was contributed in 1832 to *The Amethyst*, an Edinburgh Annual, by Margaret Mackay, daughter of Captain Robert Mackay, of Hedgfield, near Inverness, and wife, in 1829, of Lieutenant-Colonel William Mackay, of the Sixty-eighth Light Infantry. She has written in prose and verse with considerable success, and her *Family at Heatherdale* passed to a third edition in 1854.

This hymn originated in a visit paid by the authoress to a burying-ground in the west of England. Dr. Belcher reprints the following account of its origin, from her own pen:

"SLEEPING IN JESUS."

"This simple inscription is carved on a tombstone in the retired rural burying-ground of Pennycross Chapel, in Devonshire. Distant only a few miles from a bustling and crowded seaport town, reached through a succession of those lovely green lanes for which Devonshire is so remarkable, the quiet aspect of Pennycross comes soothingly over the mind. 'Sleeping in Jesus' seems in keeping with all around.

"Here was no elaborate ornament, no unsightly decay. The trim gravel walk led to the house of prayer, itself boasting of no architectural embellishment to distinguish it; and a few trees were planted irregularly to mark some favored spots."—*English Hymns*.